Our Cover

Is a statue of Johann Heinrich Pestalozzi, Swiss educational reformer, which was erected by the people of Switzerland and stands in Zurich as a monument to the sympathetic application of the teacher to the taught, one of the fundamental principles of education which Pestalozzi advocated. The very posture of the figures suggests the deep, underlying motives of education today, particularly religious education, which is the theme to which this number of WORLD CALL is largely devoted. The child looks to the teacher for guidance, and in so doing his gaze is unconsciously but continually directed up toward the Greatest Teacher of all time.

Assets Instead of Receipts

Under "High Points" of the *Digest of Annual Reports*, on page 34 of the October number of WORLD CALL, the first item gives $11,674,633.29 as the total receipts of the United Society and six old boards. This should have read "total assets" instead of "total receipts."

Convention News

The Oklahoma City Convention closed on October 11 and at this writing, October 17, WORLD CALL is going to press with full reports of that great gathering. We regret that space alone forbids the use of more material dealing with the convention, especially the magnificent addresses which sounded time and again the triumphant note of our onward march. Some of these, however, we are hoping to give to our readers in complete form in coming issues.

But one feature of the program we are loath to pass over without a comment of appreciation, the special tributes paid to WORLD CALL at the Wednesday evening sessions. We feel all too unworthy the high tributes of appreciation given us by the speakers although it warmed our hearts for the task that our small part in the advancement of the kingdom was marked and that, as with the poet of old, it was

"Not in entire forgetfulness
And not in utter nakedness,
But trailing clouds of glory that we come."

The friends who beautifully presented our cause were Mrs. H. H. Harmon, G. M. Kirby and Harvey Baker Smith, to each of whom we are deeply grateful.

At the Ministers' Wives Breakfast

I cannot understand why I am made a "queen bee," as I was never a minister's wife and never expect to be, although in many a minister's home I am allowed to say, "our husband!"—Mother Ross.

Coming Events

The old truism "Coming events cast their shadows before," is particularly true this month. The woman's missionary societies will study at their December meeting the work of the department of benevolence and as a program help for that meeting WORLD CALL is reproducing in this issue the photographs of the faithful workers in charge of our twelve benevolent institutions. But the publishing of this data is only a forerunner of what may be expected next month when all of our 600 or more guests, both old and young, will come trooping through the pages of the magazine. Lined up, two by two, they form a challenging processional for our continued support.

The December number will carry also features of special interest to the woman's missionary societies in relation to the observance of Woman's Day on December 6, as well as articles of peculiar interest on the religious forces at work in Russia, the status of our brotherhood at the close of the "Win a Million" campaign and another delectable pen-picture from our "orienting" editor, W. R. Warren.

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ROBERT M. HOPKINS

At the entrance to the Convention Hall (Masonic Temple), Oklahoma City

His abounding joy in and contagious enthusiasm for every good work was doubly emphasized by the service he rendered the brotherhood as chairman of the program committee of the recent convention. The presentation to him of a silver loving cup at the Wednesday afternoon session by his associates in appreciation of the twenty-five years of splendid service he has given to the cause of religious education, was one of the interesting and acclaimed features of the convention not listed on the program.

WORLD CALL

On the way to Sunday school in China

Volume VII NOVEMBER, 1925 Number 11

Humanity's Perennial New Chance

WITH every child born into the world God gives humanity another chance. No one can foresee what any infant may become or what he may accomplish. Nor can anyone fortell out of what nation or race, much less from what home, will come the greatest musician, poet, scientist, statesman, preacher of the next generation. To realize this is to look with awe upon every babe and to improve to the utmost every opportunity for helping in the development of any child.

Nothing is more apparent than that the upbringing of our own generation was both neglected and bungled. Visit any congress, parliament or legislature in the world, and how few of its seats are occupied by men who measure up to the requirements of their positions. Call the roll of bankers in any metropolis, and how few of them are meeting in full all of their responsibilities. Inspect the leading universities of all lands, and count on the fingers of one hand the really great men who occupy chairs in any one of them. If it be so with the seats of the mighty, how much more so with the places of less moment. Room at the top? There is room all the way down! Possibly one in ten of farmers, plumbers, teachers, stenographers, cooks, preachers, is doing his work as it should be done. Certainly this editor is not.

And the lack is fundamentally a lack in character, either in the one who is doing the work or in the one who should have done it. God gives the world a man for every task, but most of them never reach their appointed places, and most of the rest are but poorly fitted for their business in life when they find it. We abominate substitute foods and fabrics, but much more substitute men and women. And yet, worse even than the substitute is the food that is spoiled in its keeping or cooking or serving and the goods that the tailor has ruined, and the human lives awry and amuck. It is not that we have so many square pegs in round holes as that the round pegs and the square ones fall so far short of filling their same shaped holes. When we train young lives for big service, then and then only will big service be rendered. Always we reap as we sow.

By common and universal consent character building is life's greatest business. And since religion is the foundation of character, the motive of conduct, religious education is the process by which this generation can best assist the next generation to meet its responsibilities, improve its opportunities and enter into its privileges. And most encouraging of all signs of our times is the increasing attention which religious education is receiving.

We are applying in this field the lessons learned in agriculture. The general adopting of improved seed corn is not left to chance, but governmental departments and special publications systematically extend its use. In religion the process must be slower, because the expenses of dissemination must be borne entirely by voluntary contributions, because prejudices and customs are stronger here than in material affairs and because only a minority of the people are deeply concerned about religion, while everybody is thoroughly in earnest regarding his food and raiment. Those who are concerned must therefore give the more serious attention to spreading the Word of God and introducing the most effective methods of inculcating its truths.

OF all Christian people, we who are known as Disciples of Christ ought to be foremost in this endeavor, for our appeal has always been to the Scriptures rather than to human authority or tradition, and to intelligent conviction rather than to emotional decision. Consistently we have made the department of religious and missionary education one of the chief departments of our United Christian Missionary Society and have laid similar stress upon the subject in our state and provincial organizations. More than thirty experts of the United Society are constantly busy in conferences, institutes and schools, and by correspondence in passing on to the churches the best methods of instruction and organization found anywhere.

By holding up their hands through moral and financial support, we are, as a brotherhood, aiding directly in the creating for the world of men and women of leadership caliber; aiding, certainly, in perpetually raising higher the standard of Christian citizenship.

The Challenge of an Infinite Career

The Outlook and Opportunity for Young People in the New Profession of Religious Education

By CLARENCE R. ATHEARN

Research Associate, Boston University School of Religious Education and Social Service; Author of Interchurch Government, The Century Company.

YOUNG people in high school and college are incurable career hunters. Next to getting married, getting a job is their most important problem. They are looking for a career which will give them power to realize their highest ideals for their own lives and for their country.

"Get into a business which satisfies a permanent human need," says the prominent manufacturer, "and you will never be out of a job. Furthermore, you will never be satisfied with your life work unless you can realize that you are producing necessities of permanent value to mankind." A boy is often urged to go into the grocery business, for example, because there will never be a time when there will not be a demand for his wares.

Religious education meets the persistent human needs of individuals and of society. It is a business which is absolutely essential to the prosperity of all other kinds of business. There will never be a time when there will not be a demand for honesty, truthfulness, hard work, thrift, industry, integrity, faith, hope and charity. These virtues are the products of religious education. Without the moral standards of religion, economic theorists would have no "standard of living" worth talking about. Moral dissipation is the first step toward the dissipation of money. Moral anarchy is the mother of political anarchy. Viscount Bryce was fond of quoting St. Paul's statement, "Where the spirit of the Lord is, there is liberty." Religious education is necessary to make political liberty safe. Religious education is essential to individual, industrial and political health and prosperity.

A question which the young person is often urged to ask before deciding on a life work is, "Will I be able to develop the character and abilities which are required by this business or profession?" One who accepts a "blind-alley job" overlooks the possibilities of his own future development. As in all other professions, religious education is becoming increasingly specialized. An analysis of the "division of labor" in this field will reveal the wide variety of talents which are required in its many tasks.

Many writers on vocational guidance place first the importance of good health. Other things being equal, a star half back will make a better religious educator than the anaemic victims of "spectatoritis." On the other hand, it is true that ill-health and adversity often produce strength of character and spiritual qualities which are essential to the religious teacher's success; such spiritual quality, for example, as pervades the hymns of William Cowper and Fanny Crosby.

Ruskin said that it was more disgraceful for a child not to be able to sing than to be unable to read or write. The church is gradually waking up to its musical illiteracy and is seeking young people of talent to take leadership in its ministry of music and worship. There is great need also for leaders who can revitalize the church's program of Christian amusement. The church needs young men with athletic training to direct its program of physical education. The politician who engineers his class and club elections will find scope for his genius in organizing and administering the various departments of Christian work so that they function to the highest degree of efficiency. College students who have been attracted by the possibilities of social science or public school teaching will find in religious education an opportunity for trying out their methods and skill under the direction of spiritual ideals. There is an increasing demand for teachers of the Bible, ethics, and Christian religion for all grades, from kindergarten to college.

THE young man who thinks he would like to become an architect should consider the practical certainty that the next few years will witness a renaissance in the building of churches and church schools. The boy with a head for mathematics will have his ability tested by the statistical work of church—community surveys and religious educational measurements. Young people with artistic knowledge and talent are needed to produce and interpret great religious pictures. The amateur actor may, in religious educational work, direct his ambitions toward the production of plays, pageants and dramas which will arouse religious emotions and inculcate the Christlike attitude of good will in all life's active situations. The student of literature may center his attention on the moral and religious messages of the "books of the ages." Authors with profound religious convictions and evangelistic purpose are lamentably scarce today. It is said that Harriet Beecher Stowe stopped slavery by writing *Uncle Tom's Cabin*. Dance hall managers and shady show swindlers are driving modern slaves of passion with a tyranny worse than the lash of Simon Legree. The novelist who writes the *Uncle Tom's Cabin* of religious education will help to put them out of business.

Some conception of the types of service in demand may be gained by considering the types of appeals that come for workers. The following is a summary statement of the requests for workers received during a single month (June, 1925) at the School of Religious Education and Social Service, Boston University, with the number of requests for each type respectively:

Types of Appeals	Number
General Directors of Religious Education in the local church	54
Superintendents and Teachers of Week Day Schools of Religion	26
Instructors in Training Schools	14
Directors of Musical Ministry	12
Social Service Workers and Directors of Social Activities	12
College Professors of Bible, Philosophy, and Religious Education	9
Young People's Specialists	7
Superintendents of Missions and Missionary Secretaries	7
State and City Executives of Councils of Religious Education	6
Field Directors of Religious Education	3
Deans of Women	3
Religious Education Editors	2
Total	155

THERE is danger, to be sure, that in trying to discover "how to teach" we neglect to learn "what to teach." There is danger that in our zeal to discern the "means of grace" we should neglect to contemplate the "hope of glory." The aim of Christian education is the control of all our experience in terms of the Divine Christ of the Gospels. Opposing theories of religious education emphasize technique to the neglect of content, and find their aims in the "spontaneous whims, fancies, and desires of unenlightened, uncriticized human nature." Professor E. S. Brightman, in his recent book on *Religious Values*, has characterized such a view as the "Topsy theory of religious education. Topsy was not born; she 'just growed.' * * * * She 'growed'; but let her also interpret to what end she was born * * * * There is grave danger that religious education may learn how to teach but on the way forget that there is anything to teach. A project method that projects nothing is futile. * * * * Religious education is in great need of a genuine philosophical background against which it shall 'see life steadily and see it whole.' * * * * For Christians, God has always been the Heavenly Father, the supreme person who is both creator and redeemer, who hears and answers prayer. * * * * The religious educator who does not know whether he believes in a Rock of Ages or an Uncle Sam as the object of his worship is a helpless director of the religious life of others."

Religious education requires a more rigorous and thorough preparation than almost any other profession. In addition to the usual academic requirements, the teacher of religion must be familiar with the specialized bodies of knowledge pertaining to his profession. He must gain a working knowledge of the English Bible, church history, comparative religion, psychology, sociology, education, Christian ethics and the philosophy of religion. It has been well said, "Christian leadership must know its Bible better than any other book." Furthermore, though a moral reprobate may teach rhetoric, only the pure in heart can impart instruction in religion. Only the "God-intoxicated" can inspire others with the love of God. Only the Christlike life can inspire others to live like Christ. The religious teacher's preparation must include the "culture of the soul." "You must," as Schleiermacher said to the cultured despisers of religion in his day, "transport yourselves into the interior of a pious soul and seek to understand its inspiration. * * * * Otherwise you can learn nothing of religion."

A group of professional directors of religious education recently issued the following statement:

> There seems to be little outlook for the poorly prepared director. People late in life are seeking to change their professions to that of teaching and supervising in this field. A genius may succeed even after a late start, but the average man or woman will fail.
>
> It seems to be clearly a profession for the young who receive their first experiences in competent Christian homes and Sunday schools, who lay a foundation for professional training in their undergraduate studies, and who take from one to three years of professional training in addition to much actual practice.
>
> For those who have the natural gifts and adequate training there seems to be no better place to invest one's life for full-time Christian service than in this field.

INDICATIONS point toward the general recognition of religious education as a national asset. Statesmen are urging it as an antidote for anarchy. Capitalists are coming to see that religious education is the only adequate and fundamental way to stop the crime wave. Parents are awaking from their superficial appreciation of the need, and demanding that the moral health of their children shall be safeguarded through education in religion. As a result the church as an institution is establishing its teaching order on an equal footing with its preaching order. These are the pioneering days for this profession. But capable authorities are now prophesying that the future will see the employment of thousands of paid teachers and supervisors in religious education, the erection of magnificent church-school buildings, and an ultimate nation-wide expenditure for religious education, duplicating the national public school budget of about one billion dollars every year.

IN the gardens connected with Napoleon's chateau at Malmaison, near Paris, stands a little octagonal building known as the Cabinet d'Etude de Napoleon. Here the greatest adventurer of modern times planned the military campaigns which eventually necessitated "forcibly taking away thousands of young Frenchmen from peaceful and productive pursuits at home and strewing their bones throughout the Continent."

Strikingly similar in shape, construction, and appearance is the study and workshop of Alexander Campbell near his home at Bethany, West Virginia. Here the greatest religious leader that America has produced planned his campaigns for the restoration of primitive Christianity,—resulting in victory mightier than the conquests of an emperor, and proving by still another example that the moulder of immortal souls shapes the destinies of nations.

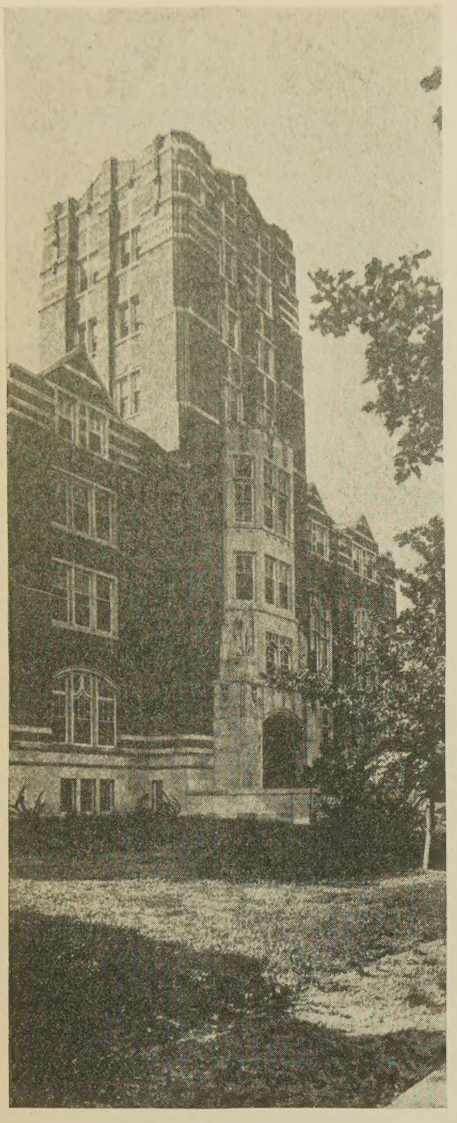
The choice which confronted the country boy, Alexander Campbell, is before you. Will you remain a gentleman farmer, or will you become a cultivator of souls? The choice which confronted the young carriage-maker, Archibald McLean, is before you. Will you remain a maker of vehicles or will you become a vehicle of your Maker?

It is the challenge of an infinite career.

Creating a School of Religion

By CHARLES T. PAUL

Dr. Paul, president of the College of Missions, Indianapolis, since its establishment in the United States, has accepted an urgent call from the University of Michigan to organize a program for a School of Religion as a part of the university. President Paul goes with the understanding that he shall be free to return to the College of Missions for the second semester, if necessary.



The Tower of Michigan Union

THE past decade has witnessed within and concerning the universities of America a remarkable resurgence of interest in the subject of religion. This interest is admittedly not spectacular, but evidence shows that it is deep and widespread. It is not confined to universities of avowedly Christian or denominational foundation; its most active manifestations emerge from the state universities, whose budgets include no subsidies for direct religious instruction. This fact may well give pause and comfort to those who fear and declare that the state or "secular" institutions of higher learning are "centers of materialism and godless infidelity." There are signs that the state universities, though by their constitution "dogmatically neutral" and officially innocent of sectarian bias or propaganda, are nevertheless alive to the quest of spiritual values. It is being demonstrated once again that there is, or need be, no incompatibility between the impartial and exacting processes of the scientific laboratory, the keen calculations of commerce and the reverent study of the inner life of man, which includes the pursuit of valid religious knowledge that may issue in a vital faith sustained by truth and reason. Religion is an eternal fact and it cannot be kept out of the state universities. While faiths other than the Christian will be investigated in university courses, the Christian church need have no fear, but rather should rejoice that Christ may speak with new power to the present student generation; disclosing himself supreme as revealer of God and redeemer of the world.

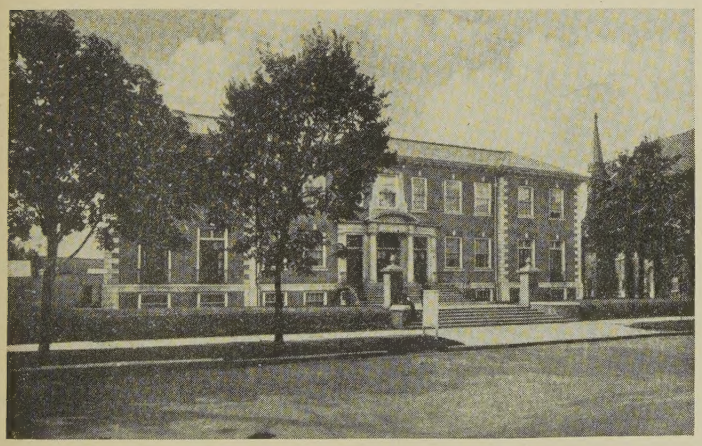
The new religious interest in the state universities is not merely academic. It is predominantly Christian. Undoubtedly it is largely the result of the work of the Bible Chairs and the student pastors, which has been in progress during the past thirty years or more. But also, it is a significant phase of the deep yearning for eternal reality which, amid all the religious controversy and political tumult of our time, is surging in the souls of thoughtful men and women everywhere.

The inner relations between civilization and religion are being more clearly sensed by educators than ever before. As religion is the key to past history, a knowledge of its growth, its content and its forms, is seen to be indispensable to the modern student who would understand the world which confronts him now. As to the future, the supreme question in the university (as in the church) is the discovery of a foundation on which humanity may with some confidence erect its house of life anew—in the world civilization of which we dream. Not a university exists which is committed to a future of irreligion. "All peoples know," said Hegel, "that in the religious consciousness they possess the true sabbath of their lives." *All*—the pronoun is scarcely too strong—all educators know that world peace and brotherhood, the solution of all social and racial problems, the safety, solidarity and salvation of mankind—in short, the civilization of the future—are bound up with religion. This conviction alone is sufficient to explain what is transpiring in the state universities.

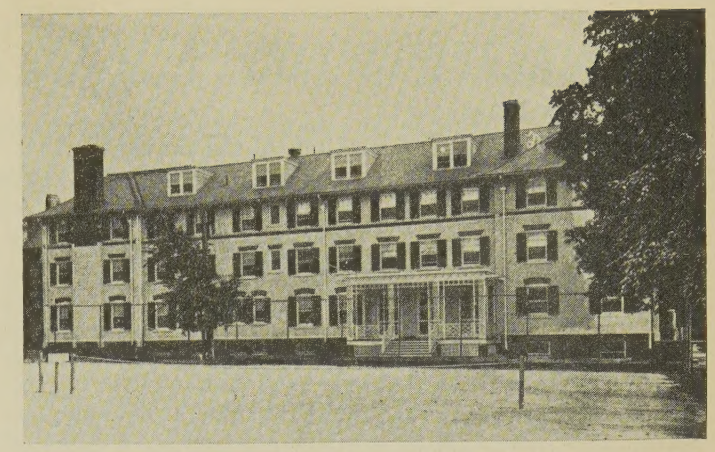
AMONG the advanced steps being taken for the teaching of religion in the state universities, the establishment of the Michigan School of Religion at the University of Michigan is perhaps the most noteworthy because it is in some respects unique. Organized in 1923, the new school began its work in September of 1925. It promises to be the fulfillment of a hope long entertained by friends of the university, including many prominent members of the university faculty, of locating at Ann Arbor a strong school of religion affiliated with the university and enjoying all of the facilities thereof. It has an executive board of trustees, distinct from the board of regents of the state institution, and is separately incorporated under the laws of the state of Michigan. The new enterprise has the cordial support and cooperation of practically all the Christian forces and agencies at work on the campus. It supplements but in no way duplicates or competes with the long established and invaluable Bible Chair lectureship and "Upper Room" activities conducted under the auspices of the United Christian Missionary Society by Professor Thomas M. Iden, who has just returned to his student parish re-

freshed by a tour of the world. Since the University of Michigan has an attendance of some 12,000 students, the possibility of overlapping among the agencies seeking to impart religious instruction or influence is exceedingly remote. The school is well financed by a group of business and professional men—alumni and friends of the University—who have generous, though as yet flexible plans for the development of the new institution when once its form is definitely determined. The members of the executive board include Luman W. Goodenough, Detroit, president; Frederick W. Stevens, Grand Rapids, vice-president; Stanley G. Stevens, Ann Arbor, secretary; Kirby B. White, Detroit, treasurer; Judge Alexis C. Angell, Detroit; Julian H. Harris, Detroit; James Inglis, Ann Arbor; Judge Franz C. Kuhn, Detroit; Charles S. Mott, Flint; Willard Pope, Detroit.

Responsible for the academic direction of the school is an administrative body composed of some of the leading members of the university faculty. There is first of all an administrative committee which is primarily charged with the superintendence of the school's activities, and the promotion of its plans. This committee consists of its chairman, Dr. Leroy Waterman, professor of Semitic languages and literature; Dr. Henry A. Sanders, professor of Latin, and famous for his work on the Freer Collection of New Testament Manuscripts; and Dr. Louis A. Hopkins, professor of mathematics in the School of Engineering, who is secretary of the committee, and whose contribution toward the creation of the new institution is recognized as outstanding. In addition to the administrative committee there is an advisory council consisting of Dr. Alfred H. Lloyd, dean of the graduate school, professor of philosophy, and, during the past year acting president of the university; Dr. George E. Myers, professor of industrial education in the school of education; Professor Horace L. Wilgus, of the law school; William Warner Bishop, university librarian; the following from the College of Literature, Science and the Arts: Dr. Campbell Bonner, professor of Greek; Dr. I. Leo Sharfman, professor of economics; Dr. John F. Shepard, professor of psychology; Dr. Arthur E. Wood, associate professor of psychology and Dr. Robert M. Wenley, professor of philosophy.



Lane Hall, where the School of Religion has its offices



Newberry Hall, in which the classes of Michigan School of Religion will be held

IN the preliminary announcement the fundamental aims of the Michigan School of Religion are simply stated as follows: (1) To make available to the students of the University of Michigan, as a part of their scholastic training, "the comprehensive facts of religion as it has manifested itself in recorded human experience throughout the ages." (2) "To offer suitable opportunity for the intensive study of limited areas of religious phenomena, and particularly of Christianity as the dominant religion of western civilization. Every effort will be made to conduct such study sympathetically, without sectarian bias and without fear of consequences, since beyond a doubt spiritual values cannot be betrayed but can only be enhanced by frankly facing all available facts." At present the school will not attempt to prepare students for specific religious callings, such as that of the foreign missionary, the social worker, the specialist in religious education. Its aim is pervasive and inspirational rather than technical, though its processes will be of the most scholarly. Least of all and not at all will it perform the function of a theological seminary. It will content itself to bring as far as possible to the thousands of students attending the University of Michigan, the vital facts, experiences and needs of the world's religious life, to interpret Christianity in the light of this knowledge and, to quote again from the announcement, "to prepare men and women for intelligent spiritual citizenship and moral leadership in our modern world and to lay the foundations for more advanced studies."

In the construction of the curriculum it was found that many courses already existed in the university which could be integrated with the courses offered by the School of Religion. At the outset, therefore, a rather rich and imposing array of disciplines related to the general field of religion becomes available to the student and is announced in the official bulletin. These disciplines are classified under five principal divisions, viz.; Religion and Civilization, Religion and Thought, Religion and Conduct, Religion and Institutions, Religion and Feeling. The religion of the Old Testament, for instance, is adequately dealt with by Professor Waterman in the university department of Semitics. The same is true of Greek religion by Professor Bonner in the classical department. Under the division of "Religion and Institutions" a num-

ber of university courses have immediately become accessible (and adapted to the aim and spirit of the School of Religion) in the university departments of sociology and history.

It is particularly in its relation to the university that the Michigan School of Religion is unique among the religious institutions and adjuncts, other than theological seminaries, that in recent years have grown up at the state universites. From the very beginning of its existence it has university recognition in the sense that its work, both undergraduate and graduate, may be counted toward a university degree on the same basis as that done in any college or university approved by the University of Michigan. In the official bulletin the student is assured that "all courses given in the School of Religion will be of university grade and character, and students desiring university credit should make application in the usual way." Notwithstanding this recognition, accorded at the outset and not after a period of demonstration, the School of Religion declares its present program to be "admittedly tentative and flexible, and adapted to a broad scheme of experimentation, both in matters of the curriculum and with reference to its form." The school is as daringly unconventional as it is cautious in the manner of assembling its faculty. For a period of three years the teaching staff will be provided "by temporary appointments, and will consist of outstanding men in their special fields, who will be called for one or two semesters on leave of absence from their home institutions." It is expected that the men thus temporarilly called will be able to make some contribution toward the permanent policy of the school.

The staff elected for the present initial year consists of the following: Kirsopp Lake, D.D., Winn professor of ecclesiastical history of the Divinity School of Harvard University; Charles T. Paul, M.A., F.R.G.S., president of the College of Missions at Indianapolis; Shirley Jackson Case, Ph.D., D.D., professor of church history, Divinity School of the University of Chicago. Dr. Lake, recently returned from special research on the Isle of Patmos, will give during the first semester one course on the History of Religion in general, and another on the New Testament. He will also conduct a seminar on "The Moral Issues of Modern Life." Professor Case will follow in the second semester with supplementary courses dealing probably with phases of early Christianity. The president of the College of Missions is announced for the entire year with the understanding that he may be released at the close of the first semester, should the program at the College of Missions necessitate his early return. He will give two courses, one on the history of Christian Missionary Expansion, another on the Religions of the Far East. Accompanying him from the College of Missions are P. H. Mao of Peking, who will do graduate work in the School of Religion and the university; and T. W. Nakarai of Tokyo, who has been granted a fellowship in the School of Religion.

This new approach to the spiritual side of university education will doubtless be widely regarded with interest by educators and Christian leaders.

The Limit of Tolerance

A PERTINENT comment on a problem that calls for the thoughtful attention of every Christian but which, perhaps because of its very obviousness, is prone to be sidetracked in these days of doctrinal inquisition, is made in the editorial columns of the September *Bookman*. In part the editorial follows:

A New York critic rose to his feet in anger at the second night of a current Broadway revue and astonished the house manager by demanding that the performance be stopped. The manager thought him either intoxicated or insane or both. The entertainment was not salacious and the ladies of the chorus were, within reason, clothed. New York is a godless town and few sympathized with this quixotic tilting at windmills. To laugh at sex is permissible. Is it yet good taste to burlesque religion? The finale of this review is a jazz rendition of the child's prayer, *Now I lay me down to sleep*. The fair dancers of the piece seek their beds with mock prayer. Is there no one left to fight blasphemy?

The pacifists battle for pacifism yet they preach tolerance. The forces of tolerance fought Mr. Bryan, believing him to have fostered legal intolerance of the freedom of ideas. Christianity, the religion of tolerance, has in every age produced churches and priests militant. Societies for the prevention of vice fight for purity; yet the tolerant, believing presumably in moral standards, fight again for freedom of individual expression. At what point may the tolerant man become intolerant? At what point may the public refuse to accept the product of publishers, dramatists, artists and others who present wares for their consumption; refuse, and still be known as enlightened? An individual may become so tolerant that he is little more than a jellyfish. A public may become so tolerant that it is degenerate. If the interests of art are at stake the discussion becomes more complicated, but the issue should remain clear. Even the noble doctrine of art for art's sake must give way before the necessity for preserving the integrity of the human soul. * * * * * The human soul is nourished by prayer, by whatever name such contemplation is called, and if we deride a child's prayer known to millions from a stage viewed by thousands, it is time for someone to shout, "Halt!"

Don Quixote fought for vanishing romance. The Christian martyrs died for love as represented by the Son of God. Is it ridiculous to raise banners to fight for reverence, and to blow trumpets for an army to champion good taste? Or is this, too, intolerance?

On Interpreting Christianity to The East

WE have learned that the Orient is putting both our religion and the nations which call themselves Christian to the severest test in all the history of missions. Even those who are kindly disposed are in a critical mood. Gandhi proposes to us four things as essential if Christianity is to be of greatest benefit to the Orient.

First, "Christians, missionaries and all, must live more like Christ. If you come to us in the spirit of Christ, we cannot resist you."

Second, "Practice your religion without adulterating it or toning it down."

Third, "Put your emphasis on love, for love is the central thing in Christianity."

Fourth, "Study the non-Christian religions more sympathetically to find the good that is in them."

—From an address by W. F. Rothenburger at the Oklahoma City Convention on *Making Disciples in the Regions Beyond*.

The Oklahoma City Convention

"Tell Us About God. It Is Your Job. You Ought to Know."

By BESS ROBBINS WHITE

THE Disciples of Christ in convention are a people of lights and shadows, which, in the final blending, form a beautiful picture of brotherly love and good fellowship. Trained as they are, multitudes of them, through ancestral heritage of one hundred years to cautious phrasing of all thought respecting their faith and practice in things religious, it is not a thing to be wondered at nor despised that new modes of thought and expression are held in suspicion, often leading to apparent bitter opposition. The experiences of the past, knit into the very warp and woof of their history, justifies, while not apparent to the uninitiated, their attitude of extreme cautiousness. Committed as they are to "Bible names for Bible things," and to what may appear to some as an all too literalistic view of the Scriptures, the Disciples of Christ may easily be misjudged and their motives misinterpreted.

Sitting through the recent Oklahoma City Convention, however, one was constantly impressed with varying estimates of appraisal, but chief among them the devoted loyalty they hold to a great ideal and their steadfast purpose of attainment. To be sure, at Oklahoma City they did not always agree in policy or interpretation, nor did they manifest indication of fear or favor as they contended earnestly for the faith. At times their contentions were lashed into veritable "white caps" which would seem to presage a violent storm, but never, under the benign influences of the spirit's leading and the gracious benedictions of heavenly love, did they fail to quiet and settle into the peaceful calm of Christian fellowship.

The Oklahoma City Convention laid a milestone in our path toward united achievement for the Kingdom of God which no man can ever remove. The call came clearly for united effort, and to gain united effort we brought our differences into the clear shining light of truth and watched them dissolve. The Disciples of Christ learned from Oklahoma City that all advances of the Kingdom of God and all victories worthy of the name are made in the face of, and in spite of, apparent insurmountable hindrances. And instead of finding the test of a frank discussion too great, instead of allowing the fear of rumbling, divisive clouds to dishearten and discourage, they used them rather as stepping stones upon which the whole Restoration movement will steadily rise to greater heights and nobler achievements.

The recent convention, given a fair interpretation from opening to close, offers a just and safe basis upon which to properly evaluate the merits of the Disciples of Christ as a factor in the religious and social program of our day. It was an epoch-making gathering in many respects but perhaps the three outstanding features that will cling longest to the memory of the assembled delegates are (1) the unity of effort demanded for the carrying forward of our work; (2) the simple trust of our brotherhood in our historic position of taking the New Testament Scriptures as an all-sufficient rule of faith and practice without legislative interpretations or doctrinal enactments, and (3) Oklahoma City's magnificent hospitality. No convention city has surpassed Oklahoma City in this last regard. The fleets of automobiles which bore the sign, "Visitors, this car is yours," might well have carried the banner, "Visitors, this city is yours." The hotels were courteous almost to the point of embarrassment; the people on the streets were graciously ready to furnish directions; the sister churches were genuine and sincere in their welcome and even the blue-coated arm of the law was stretched forth many times in the strangers' behalf on traffic regulations. Only the weather man withheld a cordial welcome. However, two days of rain and then a crisp cold spell had little effect on the delegates. The conferences, held every morning from eight to nine o'clock, were exceptionally well attended, despite the weather and the scattered location of the meeting places, and at no time was the auditorium in the convention hall (Masonic Temple) less than crowded. It proved in fact, as the week progressed, to be far too inadequate, although it seats 3,000, and at the afternoon sessions of Thursday and Friday when the report of the Peace Conference Committee was up for discussion, standing room was at a decided premium. It

—*Mrs. F. M. Rains*

A Pair of Chairmen

Frank Buttram, chairman of the local convention committee and Robert M. Hopkins, chairman of the program committee, find a quiet place in the rear of the auditorium in which to confer.

was extremely good that the evening sessions were divided into three simultaneous meetings, for, although the mass convention spirit was manifestly warped in so doing, the delegates were far more comfortably cared for and the great messages brought were given more appreciably the attention they deserved.

The convention's ultimate purpose, the "keynote," if you please, in journalistic parlance, was sounded at the opening session Tuesday afternoon when President Jacob H. Goldner took as the text of his masterly address the plea of a wounded soldier to an army chaplain, "Tell us about God. It is your job. You ought to know." All during the week the spirit of that cry was felt; it was repeated in the hotel lobbies and on the streets and intrenched itself into the consciousness of the convention deeper, probably, than will ever be known. Wherever later discussions on doctrinal points led the gathering, the consciousness of that ultimate purpose, to tell the world about God, was ever apparent. And thinking back on the convention now, everything else is overshadowed in this plea. All the distressing discussions which followed, when brethren failed to see eye to eye the all-sufficiency of the Scriptures, assume their relatively unimportant place before this all-consuming commission.

Not only in his opening message but all through the week, the influence of J. H. Goldner was the tempering factor in many strained moments. He was a presiding officer whose gracious courtesy was only exceeded by his contagious idealism for "decency and order." Not once did he falter in keeping the tenor of the heated business sessions on a plane worthy of high Christian statesmanship, even in moments when thoughtless bitterness and mass rule seemed surging forward. He was not a parliamentarian, and it redounds all the more to his Christ-like spirit that he was able, thus handicapped, to lead

—Mrs. F. M. Rains

Mr. and Mrs. R. A. Long of Kansas City, interested in all sessions of the convention

—Mrs. F. M. Rains

R. H. Miller of Kansas City, Mrs. Ella G. Morrison of Monterey, California, and J. G. Warren of Los Angeles, chairman of the Board of Managers of the United Society; well matched in their service to the kingdom

the convention on in dignified manner, clear of unworthy tangles.

The convention was clearly a diamond jubilee, in fact as well as figures. It marked the 75th anniversary of the beginning of our missionary work, the fruitage of which was seen on all sides. Perhaps no single session savored more of a celebration than that of Wednesday morning when Jesse M. Bader, in celebration of the last year of the five to win the million new members, introduced the diamond jubilee evangelists who have made the glorious achievement possible, and the reports of the states and countries, as carried on large banners by white frocked girls, were given separately, with the grand total, 912,956 new members, announced as a fitting and cheered climax. The Wednesday evening addresses at the three churches inspired the gathering to continued effort in carrying on this great and primary work.

The unity of our work, the oneness of our task, stood out sharply and clearly. It was manifest in the perfect blending of the themes of the succeeding days, as the reports of our advance on the foreign field on Thursday was followed on Friday by our noteworthy advances in education and social responsibility here at home. As J. C. Burkhardt expressed it, "We will get leadership for Christ when we plant the whole brotherhood under our educational institutions." It was noticeable, also, in the Thursday evening sessions when 125 workers were introduced. An "Evening with the Missionaries," it was called, and as evidence that we are thinking not in terms of "foreign missions" and "home missions" separately and apart, the introduction of these groups, together with workers in religious education, benevolence and evangelism, was received by the convention with stimulating appreciation for their united task. This thread of unity ran on into Saturday night when a corps of young people, representing the best in thought and training from our

colleges, awakened the convention to the trend of thought of its future leaders. It was a significant, although an entirely unconscious rebuke to the painful deliberations of the two preceeding afternoon sessions of that great body, when Miss Mayme Garner of Texas Christian University, declared: "With little hesitancy youth would sweep away all lines of denominationalism and leave us with a universal church, based on one God, one Master, one baptism and one Golden Rule. Youth is not interested in denominational quarrels over hair-splitting theology!"

The report of the progress being made by the evangelical forces at work in Russia was heard with genuine interest, both from A. E. Cory and F. W. Burnham, who spoke on Thursday morning and I. S. Prokhanoff, who spoke at the Christian Church Friday night. No work of recent years outside of our own communion has captured the imagination and challenged the support of our people more than this effort on the part of the Evangelical Church of Russia to establish a united church throughout that great land. Mr. Prokhanoff was a distinguished delegate, both in bearing and message, and left a deep impress on our assembled brotherhood.

The crown of the week's events was reached on Sunday. At daybreak, literally, a great host journeyed to the Capitol for prayer and praise. The convention sermon at 11 o'clock at the Masonic Temple was given by Edgar DeWitt Jones, and who can ever forget his passionate plea for "these three—and the greatest of these is love"? The communion service of the afternoon, scarcely forty-five minutes in length, held in the Baptist Tabernacle, bowed hearts and minds in supplication. It was not as spectacular a service as some of former years—perhaps rightly so, and nothing but the soft strains of a hushed chorus, with interspersing prayers, broke the stillness of the great hall as the emblems were passed and the offering made for our aged ministers. "And at evening time there was light," the light that guided the feet of our fathers and gave us birth, the light we are today trying to hold aloft, the beacon light of Christian unity. It was altogether fitting that this primary plea of the Disciples of Christ should ring out at the close of the great convention. It is our very heart and soul; by it we exist; magnifying it we are as all-inclusive as Christ; minimizing it we are as exclusive as denominationalism.

Speaking in round numbers, the Disciples of Christ are now well beyond the one and one-half million mark in membership. The past year records the addition of over two hundred thousand to their church rolls, giving them the highest percentage of increase of any Protestant people in America. They had a net increase for the past year of 93,755.

In their giving they are not to be praised, for as yet they occupy a distressingly low position among the Christian communions as supporters of the kingdom's interests. Yet they are to be commended for a most noticeable advancement made during the past decade, in comparing themselves with themselves. During the past year they assembled and disbursed in support of the various causes under their direction a sum exceeding three million dollars.

In the large the convention was a great and splendid body, challenging respect and confidence in matters of vastest importance to the Kingdom of our God. Men and women of brain and culture were in predominating ascendency and all the marks of fine Christian culture were in outstanding evidence. They came out of the shadows of doubt to gaze on the high, white star of truth and in that light they are traveling on.

—*Mrs. F. M. Rains*

At the Doors of the Convention Hall

Marvin O. Sansbury in the center; Mrs. W. M. Baker of Indianapolis, formerly of Iowa, at the extreme right.

W. F. Turner, secretary of the Northwest, advises with two earnest workers.

The Convention As I Saw It

Snap Shots by a Layman

By G. M. KIRBY

OUR first glimpse of convention folks was of Mother Ross, hurrying like a sixteen-year-old girl to make the train at Fort Madison, Iowa. She was attended by J. K. O'Heeron, pastor from Keokuk, Dr. Mercer of Liberty, Illinois, and G. S. O. Humbert, field secretary for Culver-Stockton College.

G. M. Kirby, consecrated business man of Buffalo, New York

Oklahoma City met us with western hospitality that opens wide the door and says, "Nothing is too good for our visitors." The Chamber of Commerce, the Boy Scouts, the hotels, the sister churches, and the fleets of autos, three abreast, with signs reading, "Visitors, this car is yours." Night or day, rain or shine, they made good a royal welcome.

The president of the convention, J. H. Goldner of Cleveland, was introduced by Mother Ross in words we will all remember. The president followed with an address which for timeliness, inspiration, and breadth of vision has never been surpassed in the writer's convention experience. If the journey from Buffalo to Oklahoma City had been only to hear the Goldner address, it would have been worth all the cost of that trip.

Our venerable brother, J. B. Briney, of eighty-six years, was one of the notable figures. His voice rings clear and strong, and we enjoy hearing him even if we do not always agree with his viewpoints.

Graham Frank makes an ideal convention secretary—commanding presence, terse of speech, a vein of humor, and a voice that carries to every part of the hall.

In the exhibition room a large relief map of our Bolenge station, prepared by Dr. G. J. P. Barger, was a center of attraction. In company with Dr. Dye, he sold African mission work to the convention in a way that will profoundly effect our African work.

Arthur A. Everts, the Texas "tither-talker," had the best speech on tithing we ever heard. Every church should circulate his tract on tithing, *Fooling with a Failure*. Order it from the United Christian Missionary Society. He can say "darn" so gracefully and effectively that it does not sound profane.

Everybody should know A. F. Wickes, architect in the church erection department. No church should build without consulting him. Under his direction, your new church will be dignified, beautiful and conducive to worship. He is a most important addition to our church erection staff.

In one committee session some business men suggested that our general secretaries ought to have more salaries. Immediately J. H. Mohorter was up and said, "Don't anybody talk about raising salaries but give us more money to feed our orphan children. We sheltered over 900 last year, but we turned 600 away because we lacked funds."

H. B. Holloway was said to be the handsomest man at the convention. He was transportation secretary and general manager of everybody.

I left the convention with a vision of three great tasks which we must perform:

(1) A general fund that will enable us to provide the service for which we have the organization, and to enlarge as needed.

(2) Adequate pension fund for our retired ministers, their widows and dependent children.

(3) A church erection fund, flexible enough to answer every call.

From the Pioneer's Point of View

By J. B. BRINEY

THE Oklahoma City Convention will be remembered by those in attendance as one of the most important convocations in our history. Indeed, it was epoch-making.

The pre-convention sessions of the National Evangelistic Association were especially interesting and encouraging. Our evangelists have learned that they cannot get anywhere in their work except by preaching the plain, simple gospel of Christ, and they are doing it with satisfactory results. The address of C. R. Scoville, the retiring president, was a masterpiece and rang true to the New Testament.

J. B. Briney, the patriarch of the Disciples of Christ

The general trend of the proceedings of the convention would have been gratifying to the pioneers. Everything that was done seemed to have nothing in view but the glory of God by the advancement of his kingdom. The "big I" and the "little you" spirit was conspicuous by its absence, and that was a reminder of pioneer times when the feeling of fraternity prevailed and each esteemed others

better than himself. It was a beautiful illustration of the sentiment, "How pleasant it is for brethren to dwell together in unity," and a decided check was put to a seeming tendency on the part of a few brethren to divert the Restoration movement from the track upon which the pioneers launched it. This was emphatically manifest in the enthusiastic manner in which the convention adopted the report of the peace committee, provided for by the convention last year.

The convention has spoken in no uncertain terms on the main bone of contention among us, and if the administration of the United Society will conform to the wishes of the convention, as I believe it will, a better day has dawned upon us, and we may thank God and take courage. And, if the ransomed souls of the pioneers were hovering over the convention when it said to the troubled waters of contention, "Be still," I am sure they repeated in concert the glad words of the angels to the shepherds on the plains near Bethlehem, "Peace on earth and good will among men."

It remains now for us all to fall into line with the peace movement so conspicuously started, bury all hatchets, and each try to outdo the other in cooperative work. The question of open membership is settled, and settled, I hope, forever, and we can go about our work with joy and confidence.

A Missionary's Impressions

By EDWIN MARX

AMONG the delightful features of the annual convention is the fellowship with kindred spirits and the reunion of separated friends. This pleasure is multiplied sevenfold for those who have been absent from the country for a term of years.

Edwin Marx, missionary to China

In corridors and lobbies, on the streets and in banquet halls, this joy is unconfined. For the time being, time is abolished. All the years of the past appear again in one simultaneous procession, and we have a momentary sensation of what eternity may be like.

For the missionary, new friends at every turn are inevitable. Thousands of persons of whom he has never heard, as well as others whom he knows but has never met, know of the work and are aflame with love and zeal for it. This creates a friendship even before the parties to it have met. The moment eyes and hands meet the full-grown friendship stands revealed.

The meat of the convention program, at least this year, was in the addresses given. It was good food—stimulating, refreshing, nourishing. Space forbids adequate comment, so none is attempted except to say that the note of social awakeness and awareness of the great questions of human life and welfare, from community programs to international relations, sounded with a volume and clearness which was surprising, at least to one humble listener. This emphasis did not at all overshadow, but reenforced and vitalized, the spiritual fervor of the devotional periods.

The conferences, too numerous to mention, deserve a volume of praise. Here earnest, studious work was done in discussion groups, meeting simultaneously every day. It is an open question whether the attractive display booths of the mission fields and the publishing houses, should be classified under the department of work and study or of social and recreational. They functioned in both ways.

Passing from these educative and inspiring sessions to the deliberative sessions of the convention, was like passing from the sublime to something different. Here the very genius of the movement luxuriates in all its glory and democracy seemed to have gone to seed with riotous abandon! It seemed to one missionary that it was a sad day for the Disciples when we must resort to stratagems to encompass truth!

China, whom I love, is somewhat disorganized in its central government—unable to preserve internal tranquillity; unable to provide and enforce justice or protect her citizens against unjust attacks of lawless elements within and without. Yet the people themselves are as estimable, worthy and lovable as any in the world. They are making progress toward a better day, and, in their own way, are making a worthy contribution to the general welfare of humanity—which may be a parable of some religious bodies.

As It Impressed an Educator

By COLBY D. HALL

HOW like a magnet is the mind of man! Having set my mind to see the educational phases of this convention, education cropped out in every session and almost every speech. That was first impression. Sober second thought corroborated the impression, discovering that our whole program as a people is shot through with the educational emphasis.

There was much evidence in this convention that the day of recognition of the ideal of religious education is near. That fine large group of field workers under Robert M. Hopkins (twenty-six were presented), impressed us as real educators, not mere hustlers. Their presentation to him of a loving cup, celebrating his twenty-five years of service, reminded us that his career in this position has been long enough to bear ripened fruit. These, and the grasp of this ideal by many pastors, are encouraging signs that religious education is ready to become real education.

Colby D. Hall, dean of Texas Christian University

An educator could not overlook the significant change announced by Mrs. Atwater that the Bible Chairs at the state universities will hereafter be handled as an educational, rather than as a missionary task, by placing them under the department of religious education of the United Society. A similar improvement in classification was the much debated action of placing the College of Missions on the same status as our other colleges, under its own board and dependent on its own appeal, rather than as an adjunct to our missionary agency.

The foreign work program revealed also a distinct educational emphasis. The first sentence of R. A. MacLeod of Tibet was, "In Batang we have a school of 100 pupils." The most striking observation of President Burnham about Russia was the fact that the teaching of religion to persons under eighteen is forbidden by law. These are but samples. Education bulks large in the foreign program.

The report of the Board of Education and the addresses representing it impressed one that the Board of Education is making good beyond question. A few years ago many wondered what would be its province, since each college so assiduously cultivated its own field. But it has found its place, and it is a place of educational statesmanship. J. C. Burkhardt declared that, although a large per cent of colleges in our history had died or merged, not one has been lost since the Board of Education came into being.

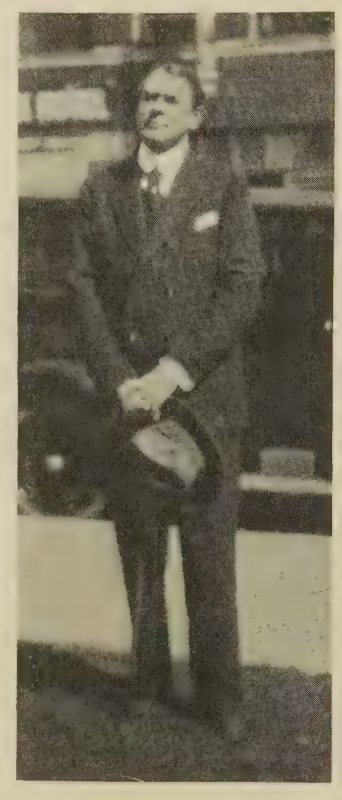
One impression that recurred is that the educators are not playing on the surface, but are digging at the foundations of their task. "Let some man arise and give a big endowment to the Board of Education itself, without strings, to be used wherever it is needed, at the weakest spot in our system of schools," was the plea of J. C. Burkhardt. This indicates a unified program and a missionary spirit. In the past the stressing need of each section has been so heavy that calls from other sections have been met with indifference, if not with a feeling of rivalry. It will be a mighty achievement of spirit, as well as of finance, if the board can get the brotherhood together on a unified educational program.

This convention more than any previous one gives encouragement and hope that we are taking seriously and working fundamentally to put real education throughout our program of school and missionary endeavor. Many have observed that the restrained spirit in the discussion of problems on which there was so much deep feeling, was in itself an evidence that we have become a better educated people.

Through a Preacher's Eyes

By EDGAR DEWITT JONES

THE Oklahoma City Convention of the Disciples of Christ partook of the quality of the region where it was held—it was breezy, forthright, democratic and demonstrative. The convention opened with a session, breathing both the spirit of prophecy and friendliness; rose to a fiercely contested issue and ended in calm quiet of that greatest of memorial institutions, the "Communion of the Lord's Supper."



Edgar DeWitt Jones, Detroit pastor, who gave the convention sermon

What were the heaven-kissed hilltops of the gathering?

First of all the president's address, which was refreshing and unforgetable. J. H. Goldner used a great occasion greatly. There was nothing commonplace or platatudinous about his speech. It was keyed to the note of prophecy. It held aloft the highest idealism for pulpit and pew.

Another mountain height was the speeches of the missionaries, and, indeed, the missionaries themselves. MacLeod of Tibet—I can still hear the reverberation of his deep tones reminding us of how Shelton died for the faith out there on the roof of the world. Miss Gretchen Garst carried the weight of Japan on her heart, and the very falter of her voice was an eloquent reminder that for the sake of the furtherance of the gospel she counted no experience too costly.

Young people's night in the three churches was notable. In some respects the most prophetic note in the whole convention was sounded by these young Disciples of our Lord. They were daring and unafraid. They as much as told us older folk that they were not interested in our theological controversies. They charged us with sometimes sidestepping main issues.

Finally, I like to believe that the differences which crop out at our conventions are more on the surface than deepgoing. I do not want to believe that there is any real desire on the part of anybody to excommunicate anyone or any group; that after all we Disciples of Christ will stand for an inclusive membership, making no other test of faith and fellowship, save that which has stood for one hundred and sixteen years, which is personal loyalty to the Christ and his way of life.

The Church the World Needs

By JACOB H. GOLDNER

President's address delivered at the International Convention of Disciples of Christ, October 6, 1925, Oklahoma City, Oklahoma.

ONE day, when the World War had reached its peak, a soldier in France said to a churchman: "Come padre, tell us about God; it is your job; you ought to know." In these brief, blunt but searching words this soldier unwittingly voiced the need of the world and pointed out the plain duty of the church.

"Tell Us About God"

That is what the world wants the church to do. The most heartening characteristic of our times is the world's yearning for God. Man has many needs, but the one that takes precedence over all others is his need of God. All other needs are secondary and can wait; but this one is primary and must be met. This need is as deep as human life, as comprehensive as human experience, as constant as God.

Clamorous and obstrusive influences have been crowding God out of our life. Most conspicuous among these has been our astounding, absorbing and alluring material progress. The adventures and achievements of science in the material world have become the romance and the menace of modern life. Science has been discovering and developing the hidden treasures and forces of the earth and has put unheard-of wealth into the hands of men. The wise use of these resources has brought vast material benefits to mankind; but the abuse of them has almost wrecked the world, as the late war will testify. This power made available by science, has speeded up transportation; but it is not the man who travels fastest and farthest who sees the most. It has facilitated the gathering and disseminating of news; but it is not the man who reads the most who thinks the best. It has multiplied the convenience and luxuries of our homes; but physical comforts do not encourage spiritual culture. This power has enabled us to acquire fabulous fortunes; but it has not made us rich toward God. We know how to get things; but we do not know how to possess the things we get. We have developed the art of achieving; but we have lost the art of enjoying our achievements. We have become experts in action; but have lost the secret of repose. We are rapidly gaining the mastery over the forces of nature, but losing our self-control. We have been gaining the world, but losing our souls.

—*Mrs. F. M. Rains*

An All-Texas Quartette

Arthur Everts, Dallas; Mrs. Berta McMasters, Fort Worth; Mrs. Dave Smith, Dallas; J. B. Holmes of Fort Worth.

Shall we, therefore, restrain or suppress science? We could not if we would; and we would not if we could. The fault is not that science has moved so rapidly; but that religion has moved so slowly. Our material progress has out-distanced our spiritual development. The scientist has been more industrious than the seer. The inventors, engineers, bankers, builders and industrialists have outrun the prophets, priests, evangelists and teachers. Skyscrapers and factories have multiplied more rapidly than tabernacles and cathedrals.

We have not been living upon a well balanced diet. We have been surfeiting our bodies and starving our souls. We have been spending our "money for that which is not bread," and our "labor for that which satisfieth not." Our development has been unsymmetrical. We have lost our poise. When material good is made an end instead of a means, it becomes a menace. We now see that the fruits of science are not sufficient for all our needs. After our adventures and debauch in materialism we are experiencing disillusionment and disappointment, and are impelled to say:

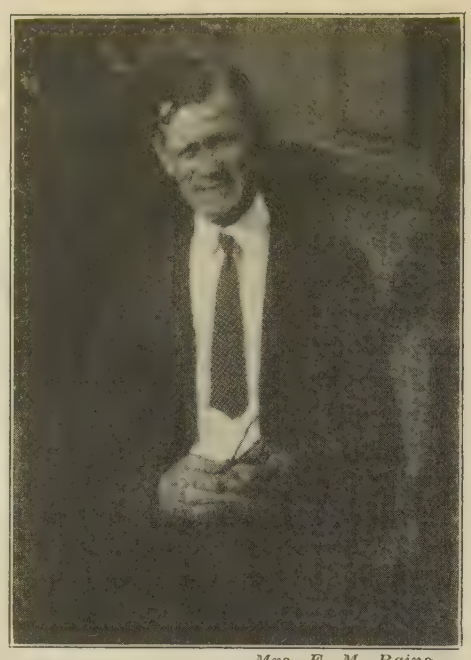
> But now I find an aching void
> The world can never fill.

Our materialistic emphasis and success have produced an economic condition whose blight is seen in every department of life. In our educational program the utilitarian ideal is gaining ground while the cultural and spiritual values are retreating. Our institutions of learning are forced to produce money-getters instead of young men and women of culture and grace, versed in the humanities. It need not surprise us if colleges and universities, responding to the spirit of the times, send forth educated pagans.

This materialism has invaded our homes. A geniune home is hard to find. Such is the economic pressure that the number of families pigeonholed in apartments is growing at a rate that is significant and serious. Husbands and wives living at the high tension that speed standards and modern competition demand, come home at

night with "nerves." There can be no home life where there are "nerves." Young couples marry, and in order that they may keep up the present pace, the bride continues at her job. They stay in a furnished room, eat at restaurants and out of tin cans. They delay or evade the rearing of a family. They fail to found a home. The home used to be the basic institution of our American life.

Our churches are reflecting the materialistic spirit of our times to an alarming degree. The minister they want must be "a good organizer," "a good mixer," "a live wire," "a hustler," "a boomer," "a booster," "a money-getter," "a good advertizer," whether he knows God and the Bible or not. He must be able to conduct a Lord's Day service that is "snappy," entertaining, popular and will attract a crowd. There is no room in the modern church for the prophet. Churches are trying to convert the world by aping it; and, as a result, they become like the world they try to convert. In many of his churches God could not feel at home. By conformity to the ways of the world the church is taking a short-cut to impotence and death.



—*Mrs. F. M. Rains*

The Man Who Put Out the Latch-string

E. C. Mobley, pastor of First Church, Oklahoma City, personified the "Visitors, this city's yours," spirit that greeted the delegates and remained in constant evidence during the week.

In our industrial life, more than anywhere else, materialism has stunted the growth of souls. Labor has been thrown out of joint with the times by its constant sense of injustice, by its attitude of enmity toward capital and its attitude of antagonism toward the church and the present order. Capital, stimulated by ruthless competition, hard pressed by labor's demand for shorter hours and more pay, and by stockholders' constant calls for ampler dividends, resorts to practices that do not always harmonize with the highest ethics. Employers and employees are the unhappy victims of an economic situation that blights the souls of both.

The iron hand of materialism controls the conduct of nations and exerts a repressive influence upon every noble venture for the promotion of peace and good will among men.

Meanwhile, there is in man a divine discontent, a deep seated restlessness. There is abroad a vague feeling that something is wrong with the world. It needs God. There is a deeper, stronger yearning for God than we suspect. There are many indications of this.

A new feature in our magazines and daily papers is the large place they now give to the discussion of religion. Editors are alert and enterprising. They keep their finger on the pulse of the world; they interpret every throb of the heart, and are quick to answer it in the most appealing way. They have discovered man's thirst for God and are capitalizing it. They are popularizing religion.

The large following of every fad and the success of every new cult prove that the people have a sense of need; and in their search for satisfaction often become the victims of impostors. Professor Wiggam, in a recent number of the *World's Work*, says: "People are flocking by the millions to bearded mystics, enshrouded occultists, bobbed haired and rouged clairvoyants, dark-room mediums, oriental voodooists, applied psychologists, character analysts, pseudo-psycho-analyzers; and are even trying to get God out of ouija boards."

Many an intellectual exploration that we frown upon and that has ended in strange vagaries, is at bottom a quest for God. The God that H. G. Wells offers us in his book, *God the Universal King*, does not satisfy our souls; but the encouraging fact remains: Mr. Wells is searching for God. There are many men whose methods of thought and whose conclusions we cannot endorse; but we must not ignore the heartening fact that they are yearning and seeking for God. All of them are

> Like children crying in the night
> Children crying for the light.

This insistent craving for God cannot be satisfied by the crude anthropomorphism of the intellectually and spiritually immature, or by that materialistic philosophy which subjects all life to a soulless reign of law and entirely dispenses with a personal God. Agnosticism can offer us nothing but despair. The world's thirst for God will never be quenched with a substitute for God. Only an actual, personal finding of God can permanently silence the clamor of the soul.

Before we can hope for economic readjustment, social reconstruction, industrial decency, righteous race relations, religious toleration and world peace there must be hearts that are right toward God. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the great and first commandment." In these words Jesus Christ furnishes to us the only sound basis for justice, mercy, truth and righteousness in man's relations with man.

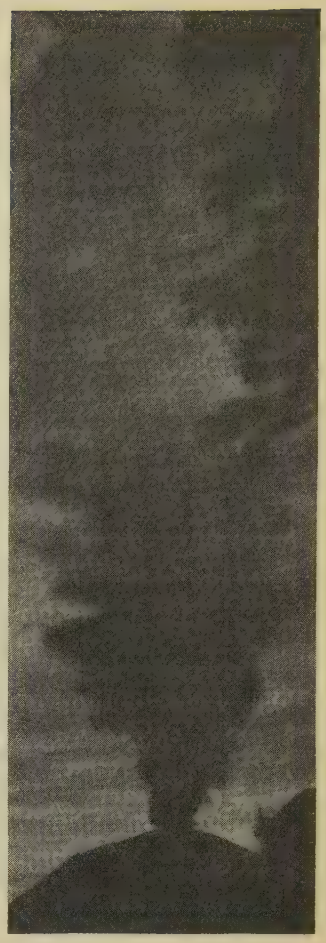
Man's normal environment is God. Man, bearing the image of God, has an affinity, a capacity for him, and a mighty leaning toward him. Man is more like God than anything else the Creator has made. He is capable of an ever deepening and an unending companionship with God. God and man can realize completeness of expression and perfection of happiness only in fellowship with each other. Man's highest achievements in his personal life and in all his social contacts depend upon his union and communion with God. The life of God in the soul of man is not a luxury, it is a necessity. The reason people, living with-

(*Continued on page* 58.)

Karuizawa

By W. R. WARREN

First impressions of the Protestant missionary rendezvous of all Japan which has become a favorite resting place of foreign diplomats and Japanese nobility and of business men, both Japanese and foreign.



Asama, the second largest volcano in Japan, over 8,000 feet above sea level

NINE days from Vancouver we sighted land for the first time, a steep hillside of Hondo, the main island of Japan. The one distinct human object on shore was a lighthouse. At some distance seaward was a ship and nearby between us and the shore a launch tossing on the swells that had scarcely any perceptible influence upon the big ship. Other vessels, including a schooner with picturesque sails, appeared during the day and gave us unconscious welcome. With the evening came wireless warning of a typhoon which we were apt to meet about eleven o'clock that night. Everything about the ship was made ready, and many of us stayed up for the encounter, but all we got was a stimulating breeze. Next day we learned that another large passenger boat, further south, had felt the full power of the storm and lost part of her mainmast in the ordeal.

At three A.M. Monday, August 17, we dropped anchor in the harbor of Yokohama, its waters quiet as a frozen pond. At seven o'clock the quarantine doctors came aboard, quickly inspected passengers and crew and pronounced all fit to land. After a hasty breakfast and a cursory view of piers and city wrecked by earthquake and fire two years ago, our ship was gently brought up to the pier and tied fast. On the shore was an eager line of faces both Caucasian and Asiatic looking out for friends on board; at the deck rail an equally anxious row straining to recognize familiar features. Our party's gaze and salutations were soon concentrated upon Miss Martha Gibson, one year a missionary, and Thomas A. Young, nineteen years in the service and secretary of our Japan mission. J. B. Hunter joined us a little later on shore.

Mr. Young's business ability was quickly proved in making arrangements for Miss Lawrence to stop off two weeks in Japan. Having expected to go right on to China she had not had her passport viséd by the Japanese consul in Vancouver. His same aptitude, experience and smile guided us expeditiously through the customs, the transfer of baggage and passengers, through the crowded narrow streets of temporarily reconstructed Yokohama, the twenty-mile interurban trip to Tokyo, the transfer across the city and the railroad journey of eighty-eight miles to Karuizawa.

Karuizawa Plateau, 3,200 feet above sea level, six miles long and less than five miles wide, surrounded by mountains that rise 1,000 feet higher

Some substantial permanent buildings have been put up in Yokohama since the city was destroyed September 1, 1923, but the perfecting of a modern city plan has been delayed by the fact that much of the land is held by foreigners. Out of this condition many international complications have arisen. Since the bay runs up to Tokyo there was even talk of making that city the port and practically abandoning Yokohama, but it seemed better to continue the old order. The rebuilding of the wrecked and burned sections of Tokyo has proceeded more rapidly, but it still bears the appearance of being in the early stages of recovery from widespread and indescribable havoc. In contrast with the alleys which serve as streets in Yokohama was the wide business thoroughfare which we traversed in Tokyo. This is to be still further widened and lined with buildings which will give it yet higher rank among the great streets of the world.

In contrast with the squalid appearance of the streets of Yokohama were the constantly changing scenes of beauty along the interurban line to Tokyo and the railroad to Karuizawa. All of the old retaining walls and most of the new are built of stones laid diamond-wise instead of horizontally. Where these are overgrown with mosses, ferns and vines the effect is wonderfully pleasing. The luxuriant growth of flowers, grass, vegetables, shrubs and trees evidenced great fertility of soil, abundant rains and industrious cultivation. Especially interesting were the mulberry fields, not of trees but of switches man-high. The young and tender leaves are picked off and fed to the silkworms.

Along the railroad are many stations and on the cars are innumerable pas

sengers, most of them traveling in third class coaches and the rest second class. Only a few trains carry first class cars. The passenger cars, both in size and construction are quite similar to American cars, but the freight cars are half-size affairs with only four wheels each. All are equipped with airbrakes and safety couplers, which were simultaneously installed all over the Empire within a few days not a great while ago.

About halfway (as to time) between Tokyo and Karuizawa I had an unexpected demonstration of Japanese efficiency and courtesy. At an important junction point, Takasaki, we were told the train would stop fifteen minutes. I set out to improve the time and returned in eight minutes only to see the train disappearing with my friends, my wife, my hat and baggage, my ticket and all of my Japanese money which I had confidingly handed over to our efficient guide. I had heard and read enough about Japan to be able to smile at my plight. In answer to my inquiry a young man in uniform who was patrolling the station platform confessed that he spoke English only "a little." He conducted me at once to the station master's office, marked as such in English as well as Japanese. This was a businesslike place, with telephones, typewriters and other pieces of office equipment, some strange, some familiar. After a few vain efforts at an understanding they gave me a telephone connection with a man who could talk American, but evidently had difficulty understanding my foreign accent. After a brief effort he said, "Wait a moment, please." When he appeared we got along fine. He told me the next train to Karuizawa would come at 7:20. He then called up the agent at Karuizawa and asked him to permit me to leave the train without surrendering a ticket. It was especially interesting to observe the pains which the young official whom I had first accosted took to make sure that I got on the train and remained on until it was in motion, when he bowed and smiled at me through the open window. I shall not soon forget that courtesy.

The Lediard-Parker Cottage at Karuizawa

Left to right: Miss Anna Bishop, Miss Blanche McGaffan, Miss Jewell Palmer and Miss Ella Lediard. Miss Lediard said, "Miss Parker planned the cottage and Mary and I sat by and said, "Yes, Yes." "

The railroad reaches the foot of the mountains at an altitude of twelve hundred feet, then begins a picturesque climb of eighteen hundred feet in seven miles, most of the way on cogwheels. In this short distance there are twenty-six tunnels, one of which is seventeen hundred feet long and another fourteen hundred. As electric locomotives are used on this stretch of the railroad the passengers experience no inconvenience. The momentary views of thickly wooded mountain sides, of many heights and every possible angle, with torrents, cascades and waterfalls in almost every landscape, are wonderfully fascinating.

The town of Karuizawa is located in what we would call a park in Colorado, a plateau six miles long and four and a half miles wide surrounded by irregular mountains that rise eight hundred or more feet above its floor. One of these peaks, Asama, reaches an elevation of over eight thousand feet above sea level and is the second largest active volcano in Japan. It is a splendid cone, easily climbed by those who wish to look down its crater and view the surrounding mountainous territory. On the far side of Asama are the lava beds left by the eruption of 1783 which overwhelmed several villages and blotted out a thousand lives. These lava beds are considered one of the seven wonders of Japan.

The Machi, center of Karuizawa life and business. It is about sixteen feet wide and has no sidewalks

Karuizawa centers about one typical Japanese street, the *Machi*. This street is just wide enough for two automobiles to pass each other. There are no sidewalks and the shops and stores have their entire fronts open to the street. Most

of the streets branching off from the *Machi* in all directions we would call alleys. Scarcely any of them are more than wide enough for one car. From these there are further innumerable paths that wander off in the most intriguing way through the woods. These are only from four to six feet wide and barely accommodate a *kuruma,* the most common name here for a jinrikisha, the convenient two-wheeled, man-drawn carriage which a missionary invented some years ago and which is now used everywhere in the Orient. Most of these trails are defined by ridges of earth from one to four feet high. Some of these are faced with stone, all of them overgrown with ferns and most of them topped with a row of trees set close together like a hedge. At odd intervals and original angles stand the cottages of Karuizawa's summer residents. These are attractive wooden homes, partially Japanese in architecture. The natural wood, unpainted on the outside, has weathered and lasted for twenty or thirty years with little sign of decay. Unvarnished interiors show almost as fresh as when constructed and, after the first shock, are remarkably pleasing.

Two generations in Japan

Miss Ataka, a high school girl who, with her friend Miss Hayama, won the women's doubles in the Karuizawa tennis tournament of 1925, and her proud mother. By a narrow margin Miss Hayama took the singles championship from her and from all foreign players.

There has been a Japanese village on this site for hundreds of years, but the present town dates from 1888 when an Anglican missionary built a cottage here. Other missionaries of many communions followed in rapid succession, purchasing land for a trifle and building summer homes for what one season's rent would have amounted to elsewhere. In recent years the influx of diplomats, Japanese nobility, business men both foreign and domestic, and travelers, has made real estate prices act like those of Florida. Now most of the younger missionaries cannot afford either to buy or to rent in Karuizawa. Consequently they spend their vacations elsewhere and come here only for the meetings in which they are particularly interested. Inevitably they miss many events, contacts and conferences which would prove invaluable to them. The annual convention of the missionaries and churches connected with the United Christian Missionary Society now meets elsewhere after the vacation season, but the general committee, composed of five missionaries and five Japanese, met in Karuizawa August 27 and 28 of this year.

Most of the other Protestant missions in Japan still hold their principal annual conferences in Karuizawa, and here joint consideration is given to practically all of the united Protestant work of the Empire. It was more than gratifying to find not only a warm and strong brotherly feeling among all of the missionary forces, but also a renewed stress upon united action wherever possible. The National Sunday School Association, the united temperance movement, joint publication and education enterprises are making real progress. A union hospital in Karuizawa is noteworthy. The National Christian Council has developed rapidly into a thoroughly representative force, with the Japanese, rather than the missionaries, bearing the principal responsibility.

Personal fellowship regardless of denominational barriers and united action across all organizational lines are typified in the ten beautiful public tennis courts, to which five more will be added for next year, and in the thrice enlarged public auditorium across the road from the tennis courts. The wholesome rotation of worship, conference and recreation reminds one strikingly of the annual assembly of Disciples of Christ in Southern California at Long Beach. In every phase of Karuizawa life R. D. McCoy, Thomas A. Young and W. H. Erskine, each some twenty years on the field, fill important places. The high esteem in which they are held by their fellow missionaries of all connections appeared emphatically one afternoon when they gave a reception in honor of their visitors from America. It came in the midst of a torrential rain which lasted for three days, but one could scarcely think of anyone who might have been there and was not, though important mission conferences, as well as the rain, might have excused many who came. Similar proof of our people's standing was given by the union committee's asking Mr. Paul and me to speak at the two Sunday services in the auditorium. A genius for teamwork on the part of the missionaries of all boards was evidenced on every hand. Their beautiful fellowship in play, work and worship, a fellowship that likewise exists in every mission land in the world, is surely a promise of a future great organized brotherhood.

To one spot as to a shrine we climbed more than once. This was the cottage highest up on the mountainside, planned by the lamented Edith Parker and built in partnership by her and Misses Mary and Ella Lediard. Miss Ella, with three other fine Canadian girls, keeps the traditions of the house alive here, as her sister, now Mrs. R. A. Doan, with her husband, carries the same spirit of joyous Christian idealism into all parts of the earth. From the wide windows of that cottage one looks out over the entire plateau and sees the sun rise over its eastern mountain rim and set over high Asama. How can anything little or mean continue in a world that holds such spots and such souls, and holds them still, in spite of time and distance and the slight event which we call death?

A Gesture in the Movements of the World

The Universal Christian Conference on Life and Work, Held at Stockholm, Sweden, August, 1925

By A. E. CORY

SOMEONE said that at least the Stockholm Conference could be called a great gesture. What a gesture it was! It was a gesture of internationalism, of interdenominationalism, of intimate fellowship and of universal good will.

The conference had been long in preparation. Back in 1914 a call was sent out for peace and Christian fellowship by neutral church men in several countries. Following this call there were many renewed attempts for an ecumenical conference. In 1920 a meeting was held at Geneva, Switzerland, immediately before the preparatory Conference on Faith and Order. It was at this time that the proposal of the Bishop of Upsala for such a gathering was given serious consideration. Preparatory committees were appointed and out of these preliminary steps grew the International Committee which was the organization under whose able direction the Universal Christian Conference on Life and Work was held.

One cannot imagine a more beautiful setting than the land of Sweden and the city of Stockholm for such an international and interdenominational conference. Sweden is a land of the North and one realizes, even though he is actually many miles in distance from it, that he is in the region of the mysteries of the Arctic Circle. The very sky proclaims those mysteries at sunrise and sunset.

It had been announced that the conference was to be the guest of Sweden and in every true sense this was a fact. The customs officials gave you a welcome and passed you quickly if your baggage was properly tagged. The badge of a delegate took you anywhere, from the Royal Palace to the humblest home. The conference not only had royal patronage, but it had the deep and abiding interest of the royal family.

Perhaps the one function that attracted those from democratic countries most was the reception given by the King and Queen and the Crown Prince and Crown Princess in the Royal Palace. It began with a great procession that winded from the cathedral where the opening service had been held to the palace. This occasion was one of regal dignity and stately ceremonial. Here, in the Hall of the Realm of the Royal Palace, King Gustav the Fifth and his Consort, Queen Victoria, received the delegates and formally opened the conference. The five hundred delegates from thirty-nine nations occupied seats on the main floor, and in the galleries were many visitors. The King spoke very directly sounding the comparison to Nicea which was often repeated throughout the conference. Replies were made by various dignitaries, but perhaps it was left to the Bishop of Winchester to unconsciously express the breadth and spirit of the conference when he said: "We represent the Free churches, the Presbyterian churches and the Anglican communion, both in Britain and the various parts of our Empire." For a bishop of the Anglican church to put the non-conformist element first was to show the breadth of spirit that was manifest throughout the conference.

Back of the royal grandeur at the reception, there was a curious combination of court and democratic dress. There had been much consternation when it was announced that only formal dress would be allowed, but it was finally announced that the delegates could go as they wished and they went every way; in other words, they wore what they had.

PERHAPS the most colorful service in the entire conference was the opening one in the church known as Storkyrkan, or the Cathedral of St. Nicholas. As has been remarked again and again, possibly no such assemblage has ever been gathered under a single roof in all of the Christian ages. It was a magnificent exhibition of the vestments of the church. High dignitaries of the Greek and Eastern Orthodox churches were there in full regalia. The procession was led by the King and Queen in royal raiment. The service was simple and brief, but it held a prevading spirit of worship and when one joined in the Lord's Prayer and realized that the voices of men of forty nations were joining with him, there was no discord in one's soul but a consciousness of the tremendous unity that we have in Jesus Christ.

The Bishop of Winchester struck the keynote of the conference when his great voice rang throughout the cathedral, "Repent ye for the Kingdom of Heaven is at hand."

The physical setting of the conference was ideal in every way. The day sessions were held in the Academy of Music and the evening sessions were held in the Blasieholm Church. One had no difficulty in hearing the speakers and everything was done for the comfort and information of the delegates. A daily paper was published and a vast amount of literature was distributed dealing with the reports of the various commissions. There was perhaps less machinery manifest at the conference than is usual in such gatherings. The one difficulty that was more apparent than any other was that of language. Three languages were always used, French, German and English, and sometimes the Swedish language was resorted to. An effort was made to have the speeches printed in the languages in which they were not delivered. An American was impressed with the linguistic ability of many of the Europeans. Most of us speaking but our own language—and that poorly—were literally amazed at such a person as the Bishop of Upsala who speaks fifteen languages. Time and again some speaker would speak in German or French and then do his own interpreting in the other two languages.

It is impossible to try to mention the outstanding personalities of the conference. The formal program contained some one hundred and sixty names: one hundred and thirty or more from European countries and twenty-six from America. In addition to those whose names appeared on the program there were about two hundred more who had part in the discussions.

Without question the outstanding personality of the conference was the Bishop of Upsala. He is a man of widest culture, of the finest Christian sympathies and of the broadest attitudes that perhaps Europe or any country has produced in many years. He was a tireless worker for the success of the conference.

Some forty countries were represented by 500 delegates and 200 alternates and visitors. The conference had tremendous possibilities and fearful dangers. The possibilities were perhaps not fully developed, yet on the other hand none of the dangers that were feared manifested themselves. One came away from Stockholm feeling that he had had a part in one of the most tremendous gatherings that had ever been held. The spirit was marvelous, the worship was spiritual and the thinking was free. Perhaps no conference has ever been held where men of such widely divergent views gathered together, and certainly in no conference have men more freely expressed themselves. The wide divergence of thought on the practical questions before the church of Christ was very manifest.

Many of the German and French delegates in the beginning were frankly out of harmony with the purposes of the conference and it showed an inspiring breadth of spirit, which perhaps amazed some of us, for them one day to speak against the conference and the next day to arise and take it back. There were many tense moments in the conference. One of them was when one of the German delegates declared that it might be necessary for the German delegation to leave. No one took it as a threat, but rather as an expression of an honest conviction. There was another tense moment when one of the French delegates made an appeal of love to the German delegates.

All of these incidents and experiences showed the necessity of contact. It was difficult for many of us to understand the individualistic trend of the German mind, the unspoken fear in the French mind and the evident misgiving in the mind of the Greek Orthodox church.

As one looked over the conference, he sensed some things which were cause for regret. He regretted that all of the churches of Christendom were

Top: The Universal Christian Conference on Life and Work in session at the Academy of Music, Stockholm.

Right: Formal opening of the Conference in the Royal Palace by His Majesty, King Gustav the Fifth, the Queen, the Crown Prince and the Crown Princess. At the moment Archbishop Soderbloom of Upsala, the president of the Conference, is addressing the King.

not represented. Two great denominations were absent. One of them an American Protestant denomination and the other the Roman Catholic church. Both of these had been invited. Bishop Brent dared to speak out very frankly on the absence of the Roman church. Another absence was that of youth. With all of the world surging with great youth movements it is to be deplored that youth was not at the conference in great numbers. When one is more than fifty years of age and finds himself one of the younger members of such a conference, it gives pause. Such gatherings should certainly include youth. Another marked absence was that of the laity. There were a few great laymen present, but there was a very marked need of more of the laity. Russia was absent. Her voice was heard through the radio that sought to answer the speeches made at the conference, but Europe and the world is making a tragic mistake when they seek to settle some of these great questions without the presence and the cooperation of Russia. Then again, labor was absent. Though there were some few representatives there, in a country with a Labor Government such as Sweden, it would have been well to have some of the outstanding voices of the labor world speak freely and frankly.

THE conclusions, or lack of conclusions, of the conference are not important. In fact one of the strong points of the entire gathering was that it did not commit itself to numerous resolutions and motions. It was a conference of fellowship and acquaintanceship. It was a conference where men earnestly tried to get the viewpoint of other men and to properly evaluate that viewpoint. It was a working conference. There had been a tremendous amount of work done in preparation for it. The amount of printed matter given out was overwhelming. Six commissions had been appointed. These commissions had been divided into American, British and European sections. Each section had worked for a long time on its particular report which it presented to the entire conference.

These touched such subjects as: The Churches' Obligation in View of God's Purpose; the Church and Economic and Industrial Problems; the Church and Social and Moral Problems, of which F. W. Burnham was chairman of the American section; the Church and International Relations; the Church and Christian Education; and Methods of Cooperation by Christian Communions. All of the reports called forth the most intense interest.

Perhaps the greatest and most outstanding difference in the conference was on the question of alcoholism. There were really four attitudes presented. The one the American prohibitive system, another the Swedish control system, the third the license system as practiced by the British and fourth, the whole questioning method of the European church, which really was without system. There were two men who stood out in this discussion. One was Bishop Cannon of America, and to one who believes very thoroughly in the whole prohibition question it was a very effective presentation of one of the most vital questions before the world today.

The race problem was discussed thoroughly and in fine spirit, but the chief interest that was manifest was the discussion on war. The European delegates were too fearful to condemn war, but it was a striking fact that there was very little if any defense. Those nations that had state churches felt, of course, that they could not well go against the state. No matter what the resolutions were at Stockholm, the case for the church taking a direct stand against war was made very strong. Bishop Brent, in two addresses, took a very high attitude against war. No man in the conference seemed to sense the need of every Christian having a part in the solution of international and social problems as did Bishop Brent. With fiery passion he exclaimed: "The church can abolish war in a single generation if it will. I may be a fool, but if I am, I am God's fool."

As has been stated, the comparison to Nicea was frequent, but the outstanding difference between Nicea and Stockholm was that the results of Nicea depended largely upon its conclusions which were rather divisive, while the results of Stockholm depend upon its spirit and its fellowship which in the end will be tremendously unifying. No man can estimate the ultimate effect of the Universal Christian Conference on Life and Work.

Greetings to the Stockholm Conference from Britain's Former Prime Minister

PERHAPS no word that came out of the great Stockholm conference is more significant than the letter of greeting from Great Britain's former Prime Minister, Ramsay MacDonald. It expresses not only the attitude of mind of one man, but of a great host of serious-minded, thinking men and women who looked to the conference during the hot and weary August days as a possible solution to some of the world's knotty problems. Similar words of greeting were received by the conference from the heads of practically all the nations of the earth. The greeting follows:

"My desire not only to take part in such an assembly but at the same time to pay my tribute to the imperishable work to redeem the reputation of the church as an undismayed and consistent power for peace, would have brought me to Stockholm had it been humanly possible. Multitudes of people have again and again been turned away mourning because when a testimony of faith in the imperious rule of the Christian spirit was demanded to check and shame the passions and the follies of blind men, that testimony was not delivered, but something so feeble, so temporising, and so false was given out instead. The state of the world today once more calls for the aid of the Christian spirit, not only as a judge and a healer, but as a guide. Whilst men and nations in their distress of fear run hither and thither seeking safety where the experience of centuries shows there is no refuge, it is the duty of the church to rally them to a confidence in the inner light and its attending moral courage so that they may walk with firm confidence in the ways of the spirit, which are the ways of both honour and life."

Administration Building, Drake University

Teaching Religious Education in Our Colleges

By A. LEROY HUFF

Professor Huff has just closed a very successful year's work as head of the department of religious education of the Bible College, Drake University

IN an analysis of this theme the first topic that presents itself for consideration is the religious training for leadership of the college student who has been a leader in some department of the local church before he came to college. He goes from his local community and from his position of leadership in his home church to spend from two to six years in professional or vocational training. His time is short, often his money is shorter. His schedule is full. He has never before worked under the pressure that he is obliged to during this time. He has never been obliged to be responsible for the division of his time as he is now. The community and church are strange. The church seems to have a full quota of workers and he misses the personal touch of the home church. The result is that generally he spends his years in classroom and campus activities and neglects to take his place in the program of the church. Shall he be allowed to finish his college training and take up his life work with a feeling of indifference, through lack of participation, for the church and its program? Or, if he has kept his interest, shall he face his professional career prepared for his work according to the highest standards of his day while he has no training in the work of the church? Such a course will make impossible an effective religious program. Neither will men and women give their loyal devotion to an institution that does not demand their best skill as well as their willing hearts. To make the church effective in the present time as well as to assure the loyalty of its membership, the departments of religious education in colleges and universities should provide courses especially designed to train the lay worker who wishes to increase his skill in the activities of the church while he is securing his college training.

Not only should departments of religious education offer such courses as have been mentioned above but the churches should urge their young people to enroll for them when they enter college. A suggestion to this effect given by the pastor or wide-awake worker in the home church would cause many young men and women to give the claims of the local church larger place in their plans for life, and they would come back home with some specific preparation for the church's local tasks. Churches should also seek out their most promising young people who do not plan a college course or who are not looking toward a professional career and encourage them to spend a year or two in a college of the Bible or school of religion with the avowed purpose of securing the training that will make them more efficient lay leaders. Local congregations could very well afford to provide the means that will make such a course of training possible for their finest young life. The returns in larger efficiency and greater loyalty would most certainly justify the investment.

A more fundamental task of the department however is the education of the minister and the educational director. One speaks a truism when he says the minister is the "key" man in the local congregation. His position as spiritual leader gives him the confidence of the congregation. The membership looks to him in all matters of congregational import. It cannot be otherwise if the highest degree of efficiency in ministerial activity is to be realized. Does a church possess a missionary passion? It

is because a missionary-spirited pastor has led it. Is a congregation sensitive to human need? It is because of the type of pastor who has led them. Is a church carrying out an aggressive program of religious education? It is because of the leadership of a pastor with educational vision and insight. There is no more important task before the departments of religious education in our colleges and universities than the training of the minister and his co-laborer, the director of religious education.

One need hardly say that the training of the two is not to be identical. Space forbids a detailed differentiation between the training that should be provided for them. It can only be summarized. The minister should be trained to an intelligent appreciation of the principles involved in the educative process, the conditions under which an efficient program can be carried out, and the results that one has reason to hope may be gained through such a program. In addition to this the director must receive sufficient technical and professional training to be able to inaugurate and carry through an adequate educational program for the congregation.

Two phases of the subject remain for further consideration. The one has to do with the organization of the courses in the department and their correlation with certain courses in education, Bible, psychology, and sociology. Many courses offered in these departments may be correlated with the courses that are offered in the department of religious education. A correlation with them will be a matter of very great economy without reducing the value of the training of the worker in religious education. It must always be borne in mind, however, that in this correlation one is not engaged in giving training that is a duplicate of the training in these other departments; and that the men who go out from the department of religious education are not merely copyists carrying on in the church in the name of religious education a replica of the program of general education or the work of the social worker or the function of the instructor in the Bible. This is a most significant point.

A final phase to be considered has to do with the need for a research in the unsolved problems of the field. The reconstruction of the curriculum, the evaluation of modern recreation, the spiritual training of adolescence, the influence of many of the sociological and psychological factors of the social order on religious development, the place of worship, the fine arts, stewardship and benevolence in the development of religious experience—these and many other problems await the patient research of a large group in the field before sufficient data will be at hand for the formulation of valid methods in religious education. The task is made difficult by the complexity of human nature and the inability to carry on controlled experimentation. The laboratory method is often taken when it comes to dealing with human personality. It is permissible to deal with animals under controlled situations to discover elements of animal character. It is seldom, if ever, permissible to so deal with human beings. Such a device as the temptations tests is a modern type of the third temptation of our Lord—a temptation to use a wrong means to attain a worthy end. By reason of this, research workers in the field of character formation and religious education are shut up to the longer and somewhat more laborious method of observation. Yet religious leaders hope for an enlargement of their fund of data and an improvement in their technique that will lead to an attainment in the field of character development that will be equal to the accomplishments in other fields of research. To this task leaders in this field are now bending their energy.

To accomplish this, great sums of money as well as infinite patience and highly specialized training upon the part of many workers will be required. This is the most urgent research problem before the present age. And yet how inadequate are the forces and the facilities engaged in its solution. The Bell Telephone Company has a research laboratory in which are engaged two thousand of the keenest scientists of the world, all concentrating on the attempt to improve voice transmission by wire. The electrical interests of the nation are spending more than a half billion dollars a year on problems in the electrical field. Medical research is going forward by leaps and bounds. Great buildings at Johns Hopkins, Iowa State, and Vanderbilt universities, as well as other centers, are indicative of the scope on which such work is being carried on. Their goal is the elimination of all disease. Already plagues and scourges have been brought under control. There remain only a very few diseases that refuse to yield up their secrets to medical science. But it is less difficult to deal with physical infection than with spiritual contamination. Not the tissues of the body but the texture and fiber of character are the more important elements of human life. Surely God will challenge men of able means to furnish great laboratories of the human spirit so that after patient and scientific observation the secrets of human personality may be revealed and the principles of spiritual growth may be discovered and young men and women may be trained as physicians of souls. Chrysostom has said: "Higher than every painter, higher than every sculptor, and than all other artists, do I regard him who is skilled in the art of forming the soul life of children," and we might add the soul life of all. To the culmination of this great task the departments of religious education in colleges and universities commit themselves.

An Answer from India

MANY people in this country ask me what is happening as to the caste distinctions in India. But when this question is asked me, it is usually done with a superior air. And I feel tempted to put the same question to our American critics with a slight modification, "What have you done with the Red Indian and the Negro?" For you have not got over your attitude of caste toward them. You have used violent methods to keep aloof from other races, and until you have solved the question here in America, you have no right to question India.
—RABINDRANATH TAGORE.

Equipping the Church for Religious Education

By KELLY O'NEALL

THE scandal of the twentieth century is the defection of the youth of America. The record of eleven thousand murders in the United States in one year, and over four billion dollars stolen annually, together with the fact that ninety per cent of all our criminals are under twenty-five years of age, indicates something more than a mere temporary rebellion against the ancient sanctions of society. And not only in the wave of crime itself, but in a hundred other things as well are there abundant evidences that all is not well with our boys and girls. One does not need to look far to see that something basic and pernicious is eating at the heart of young America. We are threatened with a collapse of Character.

William T. Aggeler, the Public Defender of the City of Los Angeles, who, during the past year, has defended 12,729 youthful criminals who were not able to pay the fee of an attorney, has stated: "I am strongly convinced that the breaking down of religious standards, including the listlessness with which personal responsibility to God is taught to modern childhood, is the dominating element of the cause of crime."

But, paradoxical as it may seem, even at the very time when our moral foundations have been crumbling beneath us, we have been receiving an actual scientific proof of the potency of religion as a moral determinant. Walter Scott Athearn and his associates on the Committee on Social and Religious Surveys, have been giving us during the past three or four years, a thorough laboratory demonstration of the way in which lives may be transformed and motivated and controlled by religion.

More than fifty years ago, Horace Bushnell, in his epoch-making book *Christian Nurture,* told us that a child ought to grow up a Christian without ever being conscious of being anything else. And now a belated recognition of the splendid significance of this wonderful truth is beginning to inspire in the church a great new hope, a challenge, that a generation of children, really trained in Jesus' way of living, will grow up to build for us a new world, fashioned after the manner of the Master's own desire.

If there is one pedagogical principle that may be said to be firmly and permanently established, it is this, "We learn by doing." William James and his successors have made it forever clear that no program of mere instruction can be truly educational. And if this is true regarding ordinary teaching it is infinitely more true regarding the teaching of religion. For the aim of religious teaching is not knowledge, but experience. The goal is not essentially intellectual, but moral and spiritual. The thing to be achieved is not so much an informed mind as it is a motivated character. That is to say that if the church is to train a generation in Jesus' way of living it must have more than a school for instruction. It must have a school of Christian experience.

The equipment for such a school must contemplate a place where children may be led progressively and joyously, from infancy to maturity, through such experiences as shall make God and Jesus Christ real, and the moral and social relationship essentially vital and dominating factors in their lives.

It is needless to say that such a program as this calls for a fully departmentalized school with a fully departmentalized equipment. There must be a place for the babies and a place for the beginners, places altogether delightful and satisfying to the childish heart, where, in an atmosphere conducive to reverence, the simple lisping songs and prayers and the lessons of trust and obedience will make their indelible impressions. There must be a place for the primaries and juniors, where the growing conception of responsibility may be faced and accepted. There must be a place for the intermediates, the awkward and bashful age, where in the fine free comradeship of boys and girls, the newly discovered idealism, splendid and strong, but timid and fearful, may have a chance to articulate itself to the vital things of life. There must be a place for the seniors, the high school group, so proud and sure of themselves, a place where the rich and beautiful friendships of youth may ripen in the fellowship of Jesus Christ. And there must be a place for the young people, the 18 to 24 group, where, in full freedom and with full responsibility, they may work out their program.

BUT while we are discussing the departmentalized plant and insisting that provision must be made for all these age groups, there is another word that must not be left unsaid. While the experiences that are represented by each of these departmental groups are of great importance, there is another experience without which the Christian life can never be complete. This is the experience of the fellowship of old and young in the regular worship of the church. The climax of worship and the true essence of Christian fellowship come only in the services of the church, especially at the table of the Lord.

This means that one of the extremely important considerations in the church school equipment is the relationship of the departments to the church auditorium. They ought to be so related that each department may be emptied into the auditorium with the least possible difficulty.

It may occur to some that the equipment represented in this article is so expensive as to be prohibitive for the average congregation.

The church at Alhambra, California, of which the writer is pastor, is now building and will soon dedicate the church building which really forms the text of this article. This building has everything mentioned here, and in addition a banquet and social hall with excellent stage, ample and beautiful provision for adult classes, an auditorium seating about 700, and the school plant is on a scale to care for a school of about 1,000. The entire building, including equipment, is costing only $75,000.

Recent Developments in Curriculum Building

By HAZEL A. LEWIS

CHANGES and progress in lesson courses for the church school are the visible record of the growth of an idea. Since the formation of the International Lesson Committee, the Protestant churches of North America, with few exceptions, have cooperated through their representatives on this committee in outlining the lesson courses, which they then have published and issued to their constituency. The idea of great systems of lesson courses, chosen cooperatively, produced independently by publishing houses (with occasional syndication), has prevailed throughout the years.

There may have seemed to be times when the lesson situation was settled and stationary, when no changes were being contemplated or demanded. Probably such a condition has never existed. It is hard to believe that anything as vital to the dynamics of religious education as lesson courses, could stand still for a moment. The changes which have come about have come naturally and through development that has been continuous.

At the present time there are three series of lesson courses issued (in outline) by the International Lesson Committee: Uniform, Group and Graded. Elective courses for adults have been outlined by the Uniform Lesson section, but when issued by publishers they constitute graded lessons for adult classes.

Several of the largest denominational publishing houses have ceased issuing Uniform Lessons for primary and junior pupils and publish instead the Group Lessons for those ages, thus offering their constituency two series: the Group-Uniform and Graded Lessons. Other denominations issue the Uniform and Graded series. A few publishing houses (of which the Christian Board of Publication is one) are arranging to offer all three series, the Uniform, Group and Graded.

In all this seeming diversity there still remains unity. There is cooperation in making lesson courses and perfect freedom in the publication of them for the several constituencies. The improvement in educational value has been apparent and encouraging.

But certain new problems face the religious educational leaders of the present day and challenge the makers of lesson courses. One is the fact that the church school is now more than a Sunday school. It has week-day and vacation sessions, both offering diversified opportunities, while remaining part of the church's educational program. At once there are questions of cooperation, not only between local churches but with other agencies, chiefly the public school. More than anything else there are questions of curricula, and it is not easy for a church to provide a coherent, complete religious education for its own children and those in the community. If the production of courses for week-day schools is left to independent enterprise, with no opportunity for cooperation or control, a state of competition and confusion results with grave danger of inadequate and unworthy material. Protestant leaders feel that the International Lesson Committee should be the channel through which, as in times past, the necessary curriculum comes. For several years therefore, the lesson committee has had as a section of its work, a Sub-committee on International Curriculum, with Professor W. C. Bower, our own representative on the lesson committee, as its chairman. Associated with him is a group of forward looking members of the lesson committee. To them is committed the development of a complete and integrated curriculum of religious education, which shall take into account all sessions of the church school. Cooperating with them are specialists outside the lesson committee who have worked as elementary and secondary staffs, the writer serving as chairman of the former and W. C. Barclay as chairman of the latter.

ON this and the five succeeding pages are pictures of some of the superintendents of the Sunday schools in the Thousand Dollar Club, that inspiring organization made up of Sunday schools which have contributed a thousand dollars or more to the United Christian Missionary Society. There are 107 of these Sunday schools and the fact that their superintendents are not all represented here is due to the modesty of the individuals and not to any lack of desire on the part of the editors to thus show appreciation for them and their splendid work.

Left to right: J. J. Searcy, Union Avenue, St. Louis; David Owen, Independence Blvd., Kansas City, Missouri; B. F. Jones, Englewood, Chicago; W. H. Davis, First, Beatrice, Neb.; H. S. Snavely, Hagerstown, Md.; D. I. Coakley, Ninth St., Washington, D. C.; R. B. Witherspoon, First, Independence, Kan.; Dr. Leland Jones, Central, San Diego, Cal.

AN undertaking as important as this calls for the most careful study and research. It must be carried forward in a more thorough manner than can be attempted by the members of the committee who are busy men and women giving voluntary service on such margins of time as their professional duties will allow.

The Department of Research and Service of the International Council of Religious Education, with its very splendidly trained and sympathetic director, Paul H. Vieth, has been placed at the service of the lesson committee in this undertaking. Mr. Vieth, working with Dr. Bower and his committee and the staffs, is directing the research and experimentation out of which the new curriculum will come.

The most significant thing in the whole situation, however, is one of spirit and not organization. It is the changing conception of what the curriculum really is. It is inevitable that a trained leadership such as is developing in the field of religious education should result in a demand for a new type of curriculum. The Graded Lessons were built upon the principle that lesson courses should meet the needs of children and young people at each stage of their development. It is the conviction of the writer that no existing lesson courses come nearer doing just that thing than the International Graded Series. But our ideals have expanded. Our present conception is that these needs of children and young people *are* the curriculum, that the experiences of these "growing personalities" are in themselves the material with which the teacher works. Subject matter becomes no less important than it has been, but the choice of it must be made in the light of the experiences to be controlled and directed. The child must be helped to acquire the facts and skill he needs to understand his own experiences. But the Christian way of living must be the great objective and that way of living cannot be learned except through experience. Therefore the control and direction of experience is the most vital thing in religious education. To say that it is the curriculum is a simple statement of fact.

There must be a new study of the experiences of childhood and youth, of their present significance, of what they become in mature life, of the ways in which they may be controlled and directed. The Department of Research and Service will be our leader in this study. It is an enterprise that will enlist the service of a vast number of teachers and leaders who feel the need of a new approach to education that is to result in a complete Christian experience.

The curriculum committee of the Division of Religious and Missionary Education of the United Christian Missionary Society is vitally related to this new curriculum undertaking of the International Lesson Committee.

Experimenting in Week-Day Religious Instruction

By RUSSELL G. OSGOOD

THE week-day school of religious education has passed the trial state. It has demonstrated that it is both feasible and worth while, but experiments are still being made and such was the school held at the Seventh Christian Church in Indianapolis last spring.

One Sunday night in talking on religious education to his church the pastor, G. L. K. Smith, said that if he could find parents willing to send their children to a week-day Bible school carried on like the public school, he would find the teachers and start the school. The parents of sixteen children came to him after the service and said they would send their children. It was then up to him to find the teachers. Knowing that some religious education work was offered at the College of Missions he came to President C. T. Paul for advice. As I was the instructor in religious education I was picked for the job.

We laid our plans and the following Monday went out to the church to start work. The school was to meet after school hours once a week, running from about three fifteen to four forty-five o'clock. About ten minutes after three the children started to come in and they kept on coming until there were a hundred and twenty-five present.

The problem of the teaching staff was solved by using College of Missions students who had training and experience in teaching religion.

As we talked over the problem of the curriculum, it seemed that our task was to correlate our work as far as possible with the work in the local Sunday school. The

Left to right: B. L. Humbert, Evanston, Cincinnati; H. A. Pierce, Boyd Memorial, Charleston, W. Va.; B. R. Jouett, Winchester, Ky.; T. P. Perry, First, Coffeyville, Kan.; J. W. Sponsler, First, Bloomington, Ind.; H. P. Armstrong, Atchison, Kan.; R. W. Ricket, Bowling Green, Ohio; Paul B. Rains, Country Club, Kansas City, Mo.

chief need was for expressional activities. This was provided by emphasis being laid on expression in prayer in both the assembly and class period. There was expression in handwork in the primary department and in the oldest boys' class, which made an electrical map of Palestine in which the boys learned not only how to make a map but the names and location of Palestinian cities. There was also expression in dramatics in several of the classes. This was of the type in which the teacher and pupils work out together a play from the story. The seventh and eighth grade girls had a discussion class in which they took up problems of conduct in relation to their life as students in the school, in their home and in the church.

As we had only ten weeks in which to do our work, it was impossible to follow any of the textbooks for week-day work. We did take many suggestions from the textbooks issued by the Abingdon Press and recommended by the department of religious education of the United Christian Missionary Society. Each teacher was left free to do what he wanted in his class period, offering much opportunity for initiative on the part of the teacher.

In the half hour devoted to worship an attempt was made to get away from the "opening exercises" so common in our Sunday schools. The program was built around a definite theme each week with appropriate stories, songs and Scripture. New hymns were taught and the stories of many hymns told. Three of these programs were put in charge of classes in the school. The teacher and class worked out a program and the children conducted the service. In one of these programs a class of girls dramatized the story of the healing of the lame man by Peter at the Beautiful Gate and the consequences of that healing.

As the school was to be conducted along the lines of a public school in many respects, the children had to bring excuses from their parents for absence. If a child was absent twice a note was sent to the parents by our secretary.

IT seemed hardly necessary to sell the idea of the school to the parents, but we felt that it would help the school the next year if we had a demonstration during the spring of the work done. A program was put on the last week in May in the church auditorium and the room was well filled with parents and friends of the school.

The program began with a devotional service led by seventh and eighth grade girls. They built the service around the theme of the *Search for the Holy Grail* and showed that they could conduct a service in a way of which any of their elders might have been proud. Following this came a contest among the fourth grade pupils in finding Bible passages. The fifth grade girls put on a pageant showing how the Bible has come down to us. First, three girls showed scrolls with Hebrew characters, representing the Old Testament. One of the girls said a few words about it and another recited the names of the books. Three girls in the same manner showed the New Testament. Then in succession were told the story of the various translations, Tyndall's, the King James, the English Revised and the American Revised. The last girl spoke of the value and meaning of the Bible.

One of the fifth grade boys recited a shortened form of the ten commandments and another retold the story of *Dr. Dye and the Pygmies.* The sixth and seventh grade boys demonstrated their electric maps of Palestine, two boys making the connections as the name of a city was called and another telling the story of the city.

The primary children had their part on the program, singing several of the songs they had learned in the department. The concluding number was a dramatization of the story, *Peter Finds His Courage,* by means of bottle dolls. The sixth grade girls dressed the dolls and made the scenery. One of the girls read the story and as it was read the others portrayed the action with the dolls.

The value of the program lay in the fact that it illustrated the new methods of teaching and the possibilities of work with a group of children.

"Having Eyes, See Ye Not?"

I WONDER why God made the trees to bend,
Never unmoving, rhythmic with the wind.
Men's pillars, rigid rock laid end on end,
Are still and dead. But glad trees and their kind,
From quivering aspen leaf to tallest pine,
Are breathing deeply, breath on breath with God.
What fools we are! In doubt we beg a sign,
When all about us, even in the clod
Of earth beneath our feet, God's bared heart throbs.
The whole world's holy ground, but we tramp past
With booted feet, scornful and scoffing mobs
Of clay, blindly rejecting to the last.
God moves upon the surface of the deep,
And man but stirs a moment in his sleep.

—NORMA HENDRICKS in *The Christian Century.*

Left to right: L. D. Anderson, First, Fort Worth, Tex.; H. B. Scheitlin, University Place, Seattle; Dr. C. E. Rice, Magnolia Ave., Los Angeles; L. L. Nelson, Uhrichsville, Ohio; Frank Baird, Central, Enid, Okla.; Geo. Stonebraker, First, Fresno, Cal.; T. C. Burwell, Central, Decatur, Ill.; Ross Beaumont, Central, Detroit

The Challenge

By ETHEL F. JOHNSON

This year, America, I bring to you my son,
My baby son.
He comes with little heritage,
But his eyes are clear, his body strong,
He is ready for you to do with him
What you will.
What will you?

He is my son, America,
And all my treasure;
I bring him here to you,
And you, what will you do with him?

THIS is the question that mothers are asking America. In Hermann Hagedorn's book, *You are the Hope of the World,* there is this ringing challenge again and again: "Boys and girls of America, you are the hope of the world." Another writer has said, "Every time I look into the faces of boys and girls, I realize that the world has another chance."

How forcefully in those last stirring messages of the late Warren G. Harding did he point to the supreme importance of the education of childhood. Over and over he said, "I tell you my countrymen, the world needs Christ!" His words moved us when, as president of our United States, he said, "Childhood is the basis of the future, and I believe in religious instruction for American children. The future of the nation cannot be trusted to the children unless their education includes their spiritual development. It is time therefore to give our attention to the religious instruction of the children of America."

One day in the long, long ago, the disciples came to Jesus with a question that weighed heavily upon their hearts. They had been discussing the question of who should be greatest in the Kingdom of Heaven. Then Jesus in his simple and beautiful manner of bringing great life lessons to the questioner, called a little child. and set him in the midst of them, and said, "Verily I say unto you, except ye turn and become as little children, ye shall in no wise enter the Kingdom of Heaven. * * * * Whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depths of the sea."

Our only opportunity to win the world to Christ is based upon the youth of the nations. As Christ looked down through the ages and planned for the carrying on of the great program he was to leave unfinished, he placed responsibility upon the shoulders of young men who were open minded and not yet influenced by prejudices which enter the lives of those older in years.

Tomorrow's institutions, homes, schools, churches, and industries depend upon the ideals that we give to childhood and youth through the plastic years of life. No task could be more supreme than that of building into the lives of boys and girls the principles of the Jesus way of living.

We look about us and see so many human needs in the world today—lives that are empty and useless. Luther Burbank, who has spent long years in the study of plant life, tells us that there is not a weed alive that does not sooner or later respond to good cultivation, and that weeds are what they are because they are starved, trampled upon, scorched by fierce heat, or perhaps suffering from lack of food, air and sunshine. In our grown-up attitudes toward life have we overlooked the picture of the Master Teacher and the children, when he said, "Let the little ones come unto me"? Are we

Left to right: W. I. Crum, Central, Wichita, Kan.; B. D. Beck, First, Beaumont, Tex.; D. F. Frysinger, Fort Wayne, Ind.; I. W. Iams, East Grand Blvd., Detroit; W. J. Brown, Modesto, Cal.; R. M. Bythewood, Seventh Street, Richmond, Va.; G. C. Wyatt, Rushville, Ind.; Harry W. Lees, Euclid Ave., Cleveland

mindful of the seasons, the methods of planting and cultivation, that child life may blossom into Christian character?

The opportunity is ours this year. It calls for a wisely planned year's work, squarely and sincerely facing the situation, and if necessary, a "right about face!" The church must supply a leadership capable of guiding the feet of little children, teachers who know God's word, and God's children, who are acquainted with foundations that have been laid in previous years that they may successfully build upon them.

"The greatest thing in the world is a human life. The greatest work in the world is the helpful touch upon that life."

Missionary Education in the Local Church

By MRS. R. W. JENKINS

As vice-president of the Texas Woman's Missionary Society, as Golden Jubilee secretary of that state, as president for many years of the Houston Federation of Woman's Missionary Societies and as a valued worker in the First Church, Houston, Mrs. Jenkins has made a significant contribution to the missionary interests of the brotherhood

THE true missionary church has its center and source of inspiration and power in Christ as the head of the church. No church can live on its past; it must live by faith and duty in the present. "The extension of the kingdom, that is what we stand for. It is what we are saved for. To tell the world of the Father's love—was not that Christ's mission? To tell the story of the Saviour's love—is not that our mission? How true have we been to the command 'to go'? That is the test of discipleship. How loyal have we been to the love which impels to go and tell? That is the test of Christianity." Yet the churches are full of men and women who regard missionary interest as an elective of Christianity, a sort of optional attachment to be screwed on or left off, according to the inclination of the individual.

One sometimes hears the statement, "Our church could do more for missions, but our pastor is not missionary." Such a pastor is disloyal to his Master.

The principal objective of missionary education is the accomplishment of the missionary enterprise in the right way. The immediate aim of missionary education is to get the church to give itself whole-heartedly to the needs of the world. The average local church is appallingly ignorant of the work of the church throughout the world. The minds of the folk in our churches must be enlightened and this can be done only by wholesale missionary education which stirs up new centers of activity and thought.

Methods of getting across missionary education are a matter of detail and are vital; but sometimes our methods become stereotyped and we fail to get results. With new materials and new methods we may succeed where we have failed before, and still convince the churches that the greatest task is obedience to the Great Commission.

Methods of Missionary Education for Juniors:

There are many easily accessible avenues to the heart interest of children. Boys and girls have a strong collecting instinct. A missionary band director took advantage of this fact and asked the boys to bring their stamp albums to one of their meetings. As the stamps of the various countries were exhibited some one told of the manners, customs, and religion of that country. A group of girls, hearing how the children of India love American dolls, decided to send a box of dolls to one of the missionaries and have been receiving personal letters ever since from their friends far across the sea. Boys and girls like to make posters and one meeting a year given over to this work will bring fine results. We cannot overestimate the value of stereopticon lectures, and these should be used whenever available. A missionary cabinet is a splendid thing to have in the meeting room, filled with novel curios. Boys and girls are reading constantly, yet few homes are giving them missionary reading. Put on the shelves of your church library and directly into the hands of your boys and girls good, live stories of missionary heroes. There are any number available. *The King's Builders,* the national magazine for boys and girls, should be in every home.

Methods of Missionary Education for Young People:

"The ages between fourteen and eighteen are the most critical in the life of young people. During this period their purposes are determined, the germs of future inter-

Left to right: W. E. Pickering, West Side, Springfield, Ill.; R. N. Kenody, Downey Ave., Indianapolis; L. B. Conrad, First, Birmingham, Ala.; E. J. Ziegler, Central, Toledo, Ohio; O. A. Rhodes, Owensboro, Ky.; Dr. Elzie B. Thomas, First, Atlanta, Ga.; V. H. Wilkinson, First, Newcastle, Ind.; G. C. Clippinger, Greensburg, Ind.

est are planted, the choice of life work is largely fixed." How carefully then should we guide the thoughts and work of our youth during these years!

Missionary education can be offered very effectively through the Sunday schools. Devoting a certain amount of time each Sunday morning to the presentation of a missionary theme is splendid, but the one presenting it must be enthusiastic and interesting. It is nothing short of suicidal to have a long article read in an inarticulate way by a dry speaker. Much depends on the presentation of missions to young people.

There are great possibilities also in the correlation of Sunday school classes and missionary work, as the devoting of one Sunday class period a month to missions. This has worked out in many cases with excellent effect. One Sunday school teacher interested her class of high school girls in missions by having them meet at her home and make baby clothes which were sent to a social service worker in Mexico. Young people are always willing to take part in pageants and this offers an ideal way for giving missionary instruction and securing new members for the circle. In announcing the approaching marriage of one of the circle girls, a missionary woman had the girls give the marriage customs of other lands. A reception to a recent bride may be made an interesting meeting. The bride enters in the custom of the mission land and tells "Why I am glad I am a bride in America instead of China," or "If I were a Mohammedan bride." The Christian Endeavor is a splendid medium for missionary education if attractive, well planned programs that challenge young people are presented. Debates are always entertaining and informing; a suggested subject would be, "Resolved, That no one can be a Christian who is not a Missionary Christian."

Many churches are finding the every-member canvass a valuable educational project. One church asked the young people to handle the publicity. They studied the work of the various boards to which money is given, prepared posters illustrating the work and worked out original programs and exhibits that were of educational value to adults as well as to themselves.

Methods of Missionary Education for Adults:

The local missionary society is the best means for educating the adults of the church in missions. It has been said that in our churches we have missionary education brought on in children's, misses' and ladies' sizes, but that the men have been sadly neglected. To meet this need several societies now have a men's division which meets regularly and the men give the programs. When the men are not sufficiently interested to join the local society, would it not be a good plan to have one prayer meeting night a month set aside for missionary instruction? The pastor could lead the meeting or it could be sponsored by the woman's missionary society.

World Call, our official missionary magazine, should be in every home of the Disciples of Christ. Can you visualize the results for the furtherance of His Kingdom if every church member really knew and really cared about world conditions and world salvation? It would be money well invested if church boards would put into their local budgets a subscription to World Call for every home represented in the church.

Much thought should be given to the Woman's Day program in the local church. It is the one day when the opportunity is given to present the missionary work of the church to the whole congregation. The local society should give much publicity to this meeting and have an "automobile brigade" to bring the shut-ins and the indifferent ones to the meeting.

Every missionary society, however small, should have a library. Even a limited number of books can lead the society into fuller efficiency, with a spirit of zeal and devotion that may be reflected throughout the district and state. The reading contests now being conducted by the woman's missionary societies will mean much to the missionary education of the churches.

There is a place in the local missionary society for every woman in the church. Some may not be able to serve as officers or take part on programs, yet what they have to offer may be most important. One woman "found herself" in the making of costumes for missionary entertainments. She kept them carefully pressed and hung them in her "missionary closet." Costumes were rented to other churches in the city and near-by towns and the money received was used to replenish and repair the stock. But, best of all, a woman who had had no special interest in missions had become one of the most enthusiastic workers.

The missionary boxes used by one home department superintendent added much to the missionary education of the church. Strong white pasteboard boxes (10x12x 1½) were used and each box represented one country or

(*Continued on page* 61.)

Left to right: Ken Metcalf, Oak Cliff, Dallas, Tex.; F. D. Harris, First, Tulsa, Okla.; R. B. Koontz, High, Akron, Ohio; F. A. Allen, Hollywood, Cal.; W. S. Campbell, Hamilton Ave., St. Louis; W. D. Corsaut, Central, Anderson, Ind.; H. L. Hathaway, Norwood, Ohio; R. S. Jones, University Place, Des Moines, Iowa

Closing "Friendship Circle" at the Chesapeake Area Conference. The same inspirational service was held at the close of each of the twenty-one conferences

Indian "Pow Wow"

Looking in on Our

Contests in the campercraft class at the Columbia, Missouri, Conference made for keen rivalry——

——And the losers paid the price

Friendl
M. E. S
game,

With arms for oars, "Yale" beat "Harvard" in the annual boat race at the Enid, Oklahoma, Conference

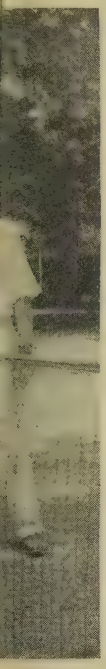
The "Grand Ole Man" of the Ohio conferences. Dr. Elliott I. Osgood of China, in characteristic pose at the Wilmington, Ohio, Conference

One——two——three——and th

re, Hollister, Missouri

Volley-ball rivaled tennis in popularity at the Hollister, Missouri, Conference

ople's Conferences



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Group at the Crystal Beach, Michigan, Conference

The campercraft class at the Enid, Oklahoma, Conference learns to light a campfire with one match

ay's work at the Ozark Confer-
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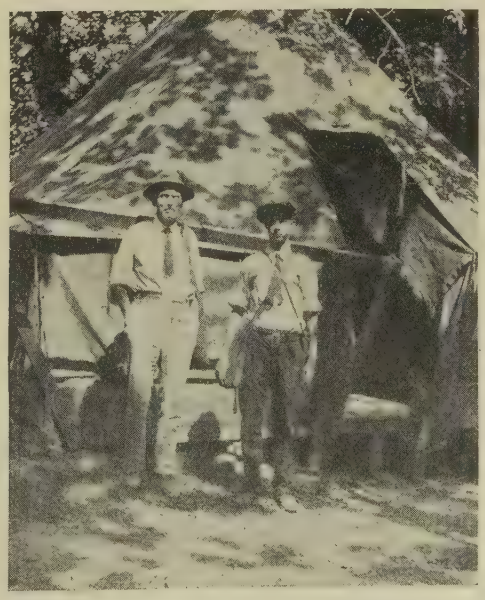


Newton Bundy, pastor at Marshfield, Missouri, and one of his boys who hiked to the conference at Hollister, Missouri

Three of the faculty at the Wilmington, Ohio, Conference. Left to right: Miss Dorothy Leamon, Mrs. Jeanette Smith and Miss Mae Yoho

High Points in the Summer Young People's Conference Training Program

The Young People's Conference Movement among Disciples of Christ is six years old. Six conferences were held during the summer of 1920, enrolling 381 students.

In 1925 twenty-two conferences were held, enrolling 2,164 students, with an average of 112 enrolled for each conference.

Twenty-one of these conferences were fully standardized, looking toward graduation at the end of a four-year period. The total number of students receiving diplomas in 1925 was 180.

The number of young women enrolled in these conferences for Christian leadership training during 1925 was 1,612. The number of young men in training was 552.

No single movement among the Disciples of Christ has had a larger growth than the Young People's Conference Movement.

At least thirty Young People's Conferences must be held in 1926 in order to take care of the natural growth and meet the needs of young people in states and regions where no summer training school of any sort is available.

YOUTH IS LEADING THE WORLD; BUT WHITHER?

Selling Stewardship to the Church

The One-Day Conventions, November 1-14, Offer Methods

By H. B. McCORMICK

THE nation-wide fall rallies to be held through the United Christian Missionary Society, November 1-14, are in reality one-day conventions with methods for promoting stewardship in the local church as the main theme. Reports of the best year's work which the churches have done through the United Christian Missionary Society will be presented in written form, so that stewardship may claim the entire attention of those present.

Religious bodies, the world over, are awakening to the need of a great stewardship program. They are fully aware that the building of Christ's Kingdom must be done in a businesslike way. Our own brotherhood is coming to recognize in a larger way than ever before the importance of a strong stewardship program.

Ministers realize more and more the place stewardship must have in the presentation of the full gospel of Christ. Laymen are awakening to the fact that stewardship should have a real place in the program of the local church. Women leaders are convinced that it is only through stewardship that a permanent program can be maintained. Such themes as stewardship teaching in the pulpit, in the Bible school, in the prayer meeting service, in the Christian Endeavor society, in the auxiliary organizations, and the relation of stewardship to the gain and loss in the local church membership will claim attention.

Stewardship classes are proving a great factor in strengthening the church spiritually as well as financially. It is difficult indeed to measure their value. In the one-day conventions the organization and conduct of these classes and the material to be used will form a topic for discussion. Time will be given to the discussion of the time the classes should be started, how long they should continue, what teachers should be secured, what ages should be included in the classes.

The best stewardship literature in print will be made available for examination at the conventions. A bibliography of the best stewardship books will be placed in the hands of those present. Stewardship pamphlets covering various phases of the subject will be examined. Stewardship mottoes and charts will be offered for consideration.

AS tithing is coming more and more into the favor of Christian men and women everywhere who are realizing the advantage and necessity of handling the money which they are using for the extension of the kingdom on sane business principles, opportunity will be given to discuss the relation tithing bears to stewardship, the legalistic phases of tithing, tithing as a spiritual exercise, practical program of tithing and tithing facts.

Time will be given also to the discussion of the every-member canvass in relation to the placing of church finance on a stewardship basis, the relation of stewardship to the every-member canvass follow-up, and the new member in relation to the every-member canvass.

There will be special conferences for young people, for those who are especially interested in the work of religious education, for workers in the auxiliary organizations. There will be, also, special conferences for ministers.

The major portion of the time in the conventions will be given to discussion, so that the application of stewardship to the various types of churches represented may have thorough consideration.

Members of the local church board, Bible school superintendents, presidents of the women's auxiliary organizations and young women's circles, superintendents of the triangle clubs and boys' and girls' organizations, presidents of the Christian Endeavor societies and all members of the church are invited to these one-day conventions.

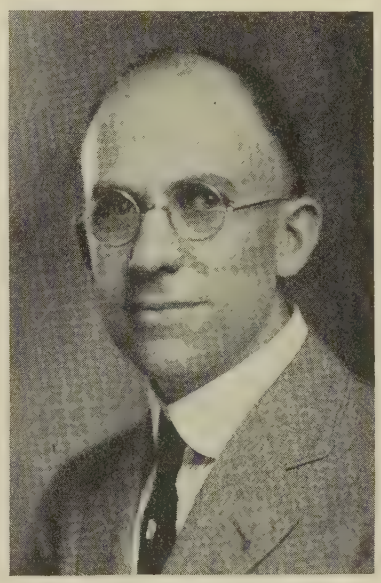
Charles Elliott Cobbey—A Tribute

By CLARENCE E. LEMMON

CHARLES E. COBBEY, the president of Cotner College, is dead. He passed away on Friday, September 11. For many months he had been putting tireless energy behind the crusade for a million dollar endowment for the college. It was the opening of the college year. On Monday he was busy about his office. The pressure of the hour was too much and on Tuesday he collapsed. In less than three days he was gone.

No greater service could be rendered our brotherhood than to have the plain unvarnished story of his life and character. The facts should be known by every young person in our communion. It is a story of consecrated effort and sacrificial devotion to the kingdom which has few parallels. It is no extravagance to say that the Disciples of Christ have produced few nobler souls than he.

Dr. Cobbey was born in Beatrice, Nebraska, but little more than forty years ago. He possessed a fine heritage. His father was Judge J. E. Cobbey, for forty years one of the leading lawyers of Nebraska. He was numbered among the first citizens of the state as well as one of the most influential laymen of the churches. His mother was a member of the well known Schell family, prominent in the Disciple life of Nebraska. She was a devout and noble woman. Her brother, R. A. Schell, pastor of the church at Durant, Oklahoma, has held effective and fruitful pastorates at Hastings, Nebraska, Boulder, Colorado, and Topeka, Kansas, and a sister, Mrs. H. H. Harmon, is the wife of the secretary of the department of endowments of the Board of Education. From Judge Cobbey, the son inherited a fine mind with a shrewd sagacity and strong integrity, while his mother contributed that distinctive quality of emotional idealism which made him so remarkable as an advocate and as a friend.



Charles Elliott Cobbey

After graduation from the high school at Beatrice, young Cobbey attended Butler College. It was natural and inevitable that he should become a preacher. Eloquence was inborn. He preached as a student for various Indiana churches and subsequently enrolled at Cotner, from which he was graduated in 1909.

Shortly after graduation he was married to Miss Mabel Snyder of Omaha, Nebraska. They established their home at Chester, Nebraska, where he preached for the church in this small community and led in the building of a beautiful house of worship. After a little more than a year he accepted the pastorate of a small church in Montana. He was later called as the successor to Dr. A. D. Harmon, now the president of Transylvania College, as the pastor of the First Christian Church of Omaha, Nebraska. The place he made for himself in Omaha is best attested by the editorial of September 13 in the *Omaha Bee*, one of Nebraska's greatest newspapers:

> Reverend Charles E. Cobbey was a valiant soldier of the cross. The son of a successful jurist, he might have won fame and fortune as a lawyer. Gifted, eloquent, he turned his back upon mere material rewards and preferred to labor in the Master's vineyard. He never sought easy places. He looked about to see where his labor might be most effective in the cause he had espoused, and there he found his work. He studied for the ministry in Cotner College, traveling many miles every Sunday to preach for some struggling church. He answered his country's call when it entered the World War and going overseas he worked at his beloved calling, easing the souls of hundreds of dying men, comforting the sick and wounded and cheering the homesick and despondent.
>
> For nearly a decade, he was pastor of the First Christian Church of Omaha, building up a strong congregation and exerting a powerful influence for good in this great metropolis. He might have remained pastor of that congregation indefinitely, but he looked about and saw what seemed to him to be a more profitable field for his talents. His Alma Mater, Cotner, was in need. He felt the urge to help, and leaving his easier charge, threw his whole heart and soul into the work of raising an endowment for the school in which he had fitted himself for his life work. No task too hard, no sacrifice too great for him to enter upon with indomitable courage and unswerving faith. And in this service he gave his all, going down with his face to the front in a supreme faith that his work had not been in vain and his reward assured.
>
> Men like Charles E. Cobbey help untold thousands to better life and living. They strengthen faith and give courage to failing hearts. They prove that unselfishness is still a guiding spirit and sacrifice for others still a glowing rule of conduct.

It has been well said that a true Christian personality penetrates rather than dominates. Mr. Cobbey had this penetrating personality. In personal conduct he was a puritan, not deviating in the least from the highest standards of conventional morality. Puritans are not always pleasant people with whom to live. It is sometimes more human to have a "redeeming vice." Cobbey had no vice, but there was in him a strain of youthfulness, the outcropping of the eternal boy, altogether wholesome and contagious, that saved him from the austerity of puritanism and gave him a fine and attractive magnetism.

His religious faith was unusual in its simplicity and beauty. With him prayer was as natural as speaking. He had that rare combination of the heart of a child with the sagacity and wisdom of a strong man. With these three sentences must we pass with reverence that element in his nature which most impressed his friends and for which he will be longest remembered.

One does no service to the memory of his choicest friend by overstatement. Charles Cobbey was not a great

scholar. His life was too crowded for that but he was a wide reader and a careful student. He was not a great thinker, but he did have the power to use great thoughts with discrimination. His public speech was not always in classic lines but it never failed of dramatic and moving eloquence.

He was very successful as a college administrator. His buoyancy of spirit drew the students like a magnet; his self-sacrifice and loyalty held the faculty with bonds stronger than chains of steel; his industry and integrity made him honored by the trustees and encouraged them to take a personal interest in the work of the school; and his consecrated Christian character won for him the love and support of the church constituency of the Middle West.

In him there was no spark of jealousy. His predecessors in the position he held were his loyal friends. William Prince Aylsworth, the grand old man of Cotner, walked by his side as an adviser and helper. William Oeschger, former president and now a Denver pastor, has enthusiastically supported the crusade in Colorado. President A. D. Harmon, his immediate predecessor, gave him wise and cordial aid.

His funeral was held at the College Church, Bethany, Nebraska, Monday, September 14. The college quartette sang. The college field workers served as ushers. Coworkers participated in the last service of love. Friends from his former pastorate in Omaha, members of the trustees and of the faculty and the president of a neighboring college, served as pallbearers. Lawrence Dry of Waterbury, Connecticut, a splendid young preacher who was brought to college and the ministry through his influence, an alumnus of Cotner and Yale, preached the sermon. E. F. Snavely, chairman of the Cotner board of trustees and president of the Board of Education of the Disciples of Christ, a layman of Lincoln, Nebraska, gave the Masonic funeral oration at his boyhood home in Beatrice, Nebraska.

No better statement of the situation of his life and death has been made than that of Dr. Samuel Avery, president of the University of Nebraska, who wrote, "The educational forces of the state have suffered a loss that only divine providence can replace. I have watched with admiration the progress of Cotner under his leadership. Few have done so much in so brief a time. One feels like saying that he had only begun, yet one may reverently recall that a ministry of only three years once became the most significant influence in human history."

Mrs. Cobbey is left a young widow with three fine children. She will carry in her heart the memory of a husband whose loyalty and love were without stint. She has the inner assurance that her part as a wife and mother was well performed and that she did all she could to give him happiness and poise for his important ministry.

The college is left bereaved. In the midst of a difficult and crucial campaign to assure its future and make permanent its life, the leader has fallen. The work is but little more than half done. Other hands will have to take up the burden. His death is a challenge to complete the task. Our colleges, like our churches and mission stations, are sustained by the blood of the martyrs. Cotner will go on from glory to glory. She will not soon forget the man who was once one of her most popular students, early became one of her most distinguished alumnus, and for a brief but vital period in her history a forceful executive.

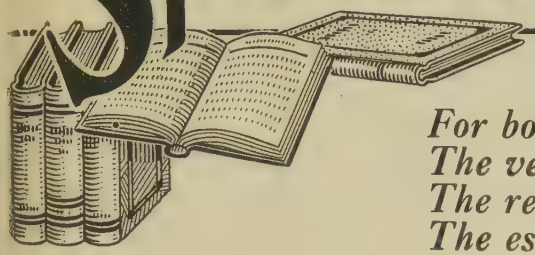
Perhaps the writer of this appreciation may be pardoned the intrusion of a personal word, for it is typical of many similar testimonies that might be given. Charles Cobbey was a loved and trusted friend. In college days we looked upon him as an example and a leader. He had preached for us as we had preached for him. During one winter of the great war we served together in a military camp. When an only brother died of dread pneumonia in the service of the country, he left his own pulpit and came across a state to serve as a sympathizing friend and to preach an eloquent and consoling sermon. On Monday before he died he wrote a characteristic letter of friendship and good will. We knew him well and can truthfully say that he had but a single fault, if it could be called a fault. He worked too hard. His loyalties were so binding and his anxiety for the work of the kingdom for which he was responsible so great, that he drove himself with an energy of mind and heart beyond the measure of his physical stamina. His schedule was too crowded. His responsibilities were too much for one man. The machine broke down before he had reached the end of his journey. Perhaps it is better so. If this sad and broken world is to be helped and healed it is only as some men with sincere and anxious consecration drive themselves forward to a glorious but untimely atonement for righteousness and truth. Because of his early death a thousand new resolves have entered youthful hearts which will serve to multiply and make eternally fruitful the holy program of his life.

Little Guideposts

TO be glad of life because it gives you the chance to love and work and play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out of doors—these are little guideposts on the footpath to peace.—HENRY VAN DYKE.

In a day when the annual crime bill of America has reached ten billions of dollars,—when the cost of our Federal Government exceeds three billions,—when the net annual income of Protestant church members exceeds fifteen billion dollars,—is it unreasonable to believe that one billion dollars a year can be secured from Protestant church members for Christ and his cause? Yet this is about twice the sum now being contributed to the Christian program.—*Men's Church League.*

Speaking of Books



For books are more than books, they are the life,
The very heart and core of ages past,
The reason why men lived and worked and died,
The essence and quintessence of their lives.

—Amy Lowell

Europe Turns the Corner

WHAT are the conditions in Europe? What are the leaders and the masses thinking about? Are Germany, France and the rest preparing for another war? What about the churches? Are they alive and aware? Are they a unit for brotherhood and democracy or are they propagandists for highly nationalized sentiments? Is Protestantism a spent force or has it a future? Are the Europeans living on a much lower scale than Americans? Do they all have enough to eat? Can they solve their economic problems? What about the population; is it increasing? Are there so many people being born in Europe that there is no prospect for feeding them? Does everybody now regard the Treaty of Versailles as impossible? What about the League of Nations? Is it waning or growing in confidence and influence? Is Europe to continue in wars that destroy its best until white civilization is overthrown and some other people will assume the leadership of mankind?

Europe Turns the Corner is a book of three hundred pages, written by Stanley High, which brings an enlightening picture of the European situation. Edward M. House, in the introduction, says: "And now comes Stanley High to tell us in his calm and inimitable way what has happened since June 28, 1919, and to give us a picture of Europe as he sees it five years after the war. He knows Europe at first hand and sees it with impartial yet sympathetic eyes. . . . He has written his story well and understandingly, and coming generations who would know of these times will be his grateful debtors."

This is the author's optimistic thesis: "Despite the certain portents of disaster, and despite the further fact that the treaties of peace have not been rewritten, Europe, apparently, has turned the corner. There is a calmness in the face of these questions of settlement and a confidence in the final outcome that has been lacking heretofore." Mr. High thinks that Europe is just beginning to recover from the shell-shock of the war. *Vive la Paix*, is the new cry of France that is sounded forth by such men as Herriot. This new note finds response in much of the present day diplomacy of Europe. "Justice can be more speedily secured by reinterpretation than by redrafting," is his position regarding the Treaty of Versailles.

Americans are divided into advocates of the policy of keeping out of, and that of participating in world affairs. Not even all United States travelers in Europe agree. "Let us keep out of their quarrels," say the "isolationists." "That is very well if we could do it," reply the advocates of participating, "but if there come another war, we will surely be drawn into it." Our dollar is in every country; diplomacy follows the dollar, and war follows diplomacy. Why not cooperate with Europeans now and prevent another war? The author grapples with this mooted question with sympathy and understanding.

His chapter on "European Religious Reconstruction" will be read with interest and profit by church leaders. He does not think that Protestantism is a spent force. The problems of reconstruction are grave. The fact that the church for centuries has been the close ally of nationalistic bureaucracy has estranged it from the masses. It is now making readjustments, as it has become more democratic in spirit. Many encouraging signs are on the horizon, such as a new unity of Lutherans in Germany; the Copec conference in England; the John Huss revival in Czechoslovakia; and the indirect influence of the United States churches doing work in Europe, upon the older and more indigenous churches. Mr. High laments the fact that there have been in Europe more political conferences than distinctly religious ones. Since his book was written, the Universal Christian Conference on Life and Work has been held at Stockholm. It will doubtless be followed by others. The author is right in making Christianity fundamental in the rebuilding of Europe.

"Despite the pressure of political and economic problems no fact is more apparent in Europe than the need for a religious awakening. In the long run if such an awakening does not come, it is exceedingly doubtful if either the problems of politics or of economics can be permanently solved, for at their basis Europe's difficulties are chiefly spiritual."

—GEORGE A. CAMPBELL.

Books Reviewed in This Issue

EUROPE TURNS THE CORNER. By Stanley High. The Abingdon Press, New York. $2.00.

WILFRED GRENFELL, THE MASTER MARINER. By Basil Mathews. George H. Doran Company, New York. $1.50.

AN EDUCATIONAL AMBASSADOR TO THE NEAR EAST. By Hester Donaldson Jenkins. Fleming H. Revell Company, New York. $2.50.

The Master Mariner

BASIL MATHEWS has already rendered a large service to the cause of Christian literature as editorial secretary of the London Missionary Society, editor of its magazine and author of missionary and other books. His recent book, *Wilfred Grenfell, The Master Mariner*, justifies the place he has made for himself in the esteem as an author that is accorded him. The book is a remarkable record of the adventurous life of the famous doctor missionary with brief, vivid descriptions of the land and people of the Labrador Coast. There is nothing more romantic or absorbingly interesting in the annals of modern missionary activity than Dr. Grenfell's hairbreadth escapes in his fight in the perils of the North on sea and land. It is a life story that will enthrall boy readers and stir the blood of the older folks, and at the same time convey the message of the spirit of missions in an unforgettable way. It is a splendid suggestion to the early Christmas shopper.

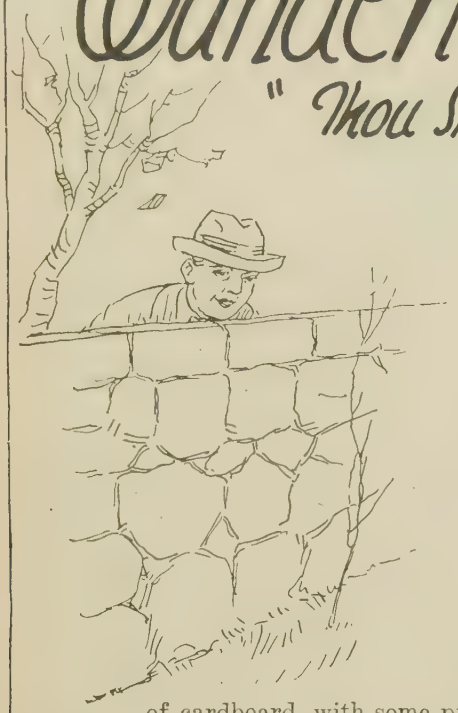
Concerning a Woman Ambassador

HESTER DONALDSON JENKINS, sometime Professor of History and English in Constantinople Woman's College, has done a remarkable piece of work in the presentation of the life of Mary Mills Patrick for more than forty years president of Constantinople Woman's College. The story throughout is more than a biography; it deals with the life of an American college in the Orient with its various vicissitudes, with the shifting scenes on the Turkish stage, and is marked with real vivacity and unflagging interest from start to finish. President Patrick's life and her splendid work in developing an institution devoted to the higher learning for the girls of the Levant should be woven into the dreams of every high school boy and girl in America. It is an inspiration that leaves its mark. A great organizer, an ardent internationalist, a devoted worker for peace among the nations, an accomplished linguist and a deeply religious woman, this American educator has left her impress on the entire life of the Near East.

Wanderland-Wonderland

"Thou Shalt Rejoice in Thy Feast"

By Lucy King De Moss



BEHIND the stone fence, Uncle Larry heard a voice that he was quite sure was Winifred's.

"Why, Jack Carter," it was saying, "of course you have things to be thankful for—hundreds of them. Didn't your broken arm get well?"

"That's different," said Jack, carelessly.

"We're putting down the things we are thankful for," said Mary Lee, "and that is one for you. Jack's arm!"

Right here Uncle Larry's curiosity got the better of him and he peeped over the fence. There, sure enough, was his niece, Winifred, and his nephew, Dick, with four or five other boys and girls, all sitting around a good-looking bonfire that was burning cheerfully in a big tin box. In the middle of the circle, flat on the ground, was a large square of cardboard, with some printing on it. It looked like this:

Things to BE ThaNkFuL For

and underneath were listed a number of things, such as "Mother," "Father," "Home," "Good Times," "Holidays."

"I'm thankful for school!" said Josephine, suddenly.

"Good-*night!*" said Sam Foster, and fell over backwards in his disgust.

"Well," said Jo, "tell me, please, how you could read that story book you have there, if you hadn't learned to read in school!"

"And George might have got the best of you in that marble exchange a little bit ago, if you hadn't learned to count—in school!" said Julia.

"I think," said a dark-skinned, brown-eyed boy, slowly, "if we did not go to school, we might not even know the meaning of Thanksgiving. I did not."

So "School" was added to the list.

Just then Uncle Larry vaulted over the fence and presented himself to the children.

"What's it all about?" he asked.

Being Uncle Larry and therefore a real person, the children were not at all startled and, indeed, hailed him with delight.

"You see, Uncle Larry," said Winifred, "we were to think of all the things we are thankful for to tell in our class on Thanksgiving Sunday. We thought we would do it together. Jimmy got the cardboard and we agreed to meet here and fix it up."

"Fine!" said Uncle Larry, taking the cardboard in his hands and looking at it closely. "Hello! I don't see anything

about America the Beautiful. How about the passengers on the Mayflower?''

''We know about the Mayflower, Uncle Larry, and about the first harvest festival the Pilgrims had to thank God for being good to them. We had that in school. We have just been telling Gabriel about it.''

''Gabriel?'' questioned Uncle Larry.

''Gabriel came from Syria,'' pointing to the dark-skinned boy. ''He hasn't lived here very long and he doesn't know much about this country. Why, he had never even heard of Thanksgiving!''

''As for that,'' said Uncle Larry, ''Gabriel might be able to tell you about the very first thanksgiving of all, for his ancestors were there, of that I am quite sure.''

''Why, Uncle Larry, he never heard of the Mayflower and the Pilgrim Fathers.''

''Oh, I am thinking of a time, long, long before the Mayflower landed at Plymouth Rock. Hundreds and hundreds of years before that a great company of people, men, women and children, were told by God himself just how to celebrate Thanksgiving. Listen:

> '' 'In the fifteenth day of the seventh month when ye have gathered in the fruit of the land ye shall keep a feast unto the Lord seven days. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and the willows from the brook. Ye shall make you booths of branches and dwell not in your houses, but in the booths for seven days, that your generation may know that I made the children of Israel to dwell in booths when I brought them out of Egypt. I am the Lord your God. * * * And thou shalt rejoice in thy feast, thou and thy son, and thy manservant, and thy maidservant, and the stranger, and the fatherless that are within thy gates. Seven days shalt thou keep a solemn feast unto the Lord thy God.' ''

Gabriel's eyes were like stars and, under his breath, he said some of the words with Uncle Larry. He had heard his grandmother tell the story of the Memorial Feast many times and he loved it.

''And that,'' ended Uncle Larry, ''was the first Thanksgiving festival. It was proclaimed to the people by Moses, the lawgiver.''

''The President gives our Thanksgiving proclamation,'' said Dick. ''Father reads it at the breakfast table every year.''

Jack was looking at the poster lying on the ground.

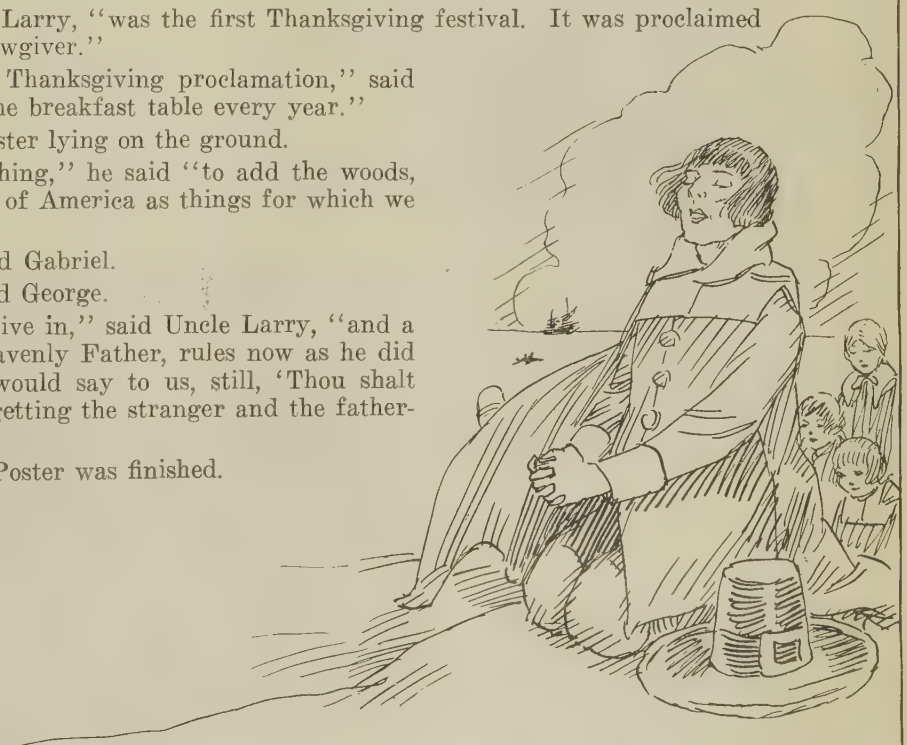
''Wouldn't it be a good thing,'' he said ''to add the woods, the orchards and grain fields of America as things for which we are thankful?''

''And the President?'' said Gabriel.

''And the lawmakers,'' said George.

''It's a great country we live in,'' said Uncle Larry, ''and a very rich one. God, the Heavenly Father, rules now as he did in the olden days, and he would say to us, still, 'Thou shalt rejoice in thy feast,' not forgetting the stranger and the fatherless.''

And so the Thanksgiving Poster was finished.



The Crowning Event of the Year

By ELMA C. IRELAN

WE are as happy as we may imagine a young tree must be when it bears its first ripe fruit. The school we began in Aguascalientes six years ago and whose normal department we opened nearly a year later has graduated its first class. We have now, ready for work, three young teachers, one Bible woman and one dressmaker. These girls are all Christians and all but one belong to the original orphanage family that came here from the border. We expect to use our teachers and Bible worker when the school year begins in November. We will help the little dressmaker, too, in her quest for service.

The preparation for the graduation of the normal students was not easy. It is the law in this state that there must be a separate oral examination for each candidate for a teacher's diploma. Each one of four examiners may give as much as a half-hour of grilling over some professional study, the candidate's thesis or some phase of the two days' actual teaching presented as one of the requirements for graduation. We chose to conform to the state law, and were able to secure the presence of an official delegate in the professional examinations. The properly signed minutes of these examinations were turned over to the state school inspector, and later he was good enough to pass the diplomas of our young teachers on to the governor for his signature.

The First Graduates

The Bible worker and the dressmaker chose to pass through similar examinations, though in their cases it was not a question of government regulations. The former gave her demonstration of actual work in an out-station which she herself established and has conducted for several months. The latter cut and fitted a dress before competent witnesses as a part of her final examination. There was also a creditable display of garments she had made.

The thirty girls who completed the year's work in the normal department of Colegio Morelos. The total enrollment was thirty-six

On Sunday, the twenty-third of August, our pastor, Manuel Beltrán, preached a special sermon to the graduates. He had made this sermon a matter of so much study and prayer that it seemed to suit exactly the need of our girls. It was based upon a part of the Apostle Paul's advice to Timothy.

As we must needs have a real graduation, we secured for our speaker Andrés Osuna, well known throughout the country in educational and evangelical circles. He was with us on the morning of August 28, and gave a magnificent address, worthy of a hearing in any school anywhere, it seemed to me. Governor Elizaldi was kind enough to be present and preside at the graduation. With him sat not only the teachers of our normal department, but the state school inspector, the mayor of Aguascalientes and one of the members of the state legislature. Before our program closed, the inspector made a short talk, emphasizing the interest of the present state government in schools both public and private.

Mr. Osuna took advantage of his presence in the city to speak to a meeting of railroad employees and to a confederation of laboring men on social and temperance topics.

This has been perhaps my hardest year in the work for Mexico, but the joy of its crowning event is true compensation for all efforts made. Sweet has been the fellowships, too, with the missionary workers and Mexican teachers who have helped.

Missionaries, pastor and Mexican teachers in the normal department of Colegio Morelos, Aguascalientes, Mexico

The Prince Comes to Call in Congo

By MYRTA PEARSON ROSS

A BIG event has taken place in the young lives of thousands of Congolese, for we have had a real live prince visit us. We have been looking forward to this promised visit of the Crown Prince of Belgium for some time. Several in the mission remember when Albert, now King of the Belgians, visited Congo and Bolenge as Crown Prince. And now his oldest son, Prince Leopold, Duc de Brabant, has followed his father's example.

On the day of the Prince's arrival at Coquilhatville, the provincial capital, just seven miles up the Congo River from Bolenge, most all the people of Bolenge and villages for miles around migrated to the city to give the royal guest a royal welcome. We took our school boys and girls, about a hundred and thirty of them, all bearing Belgian flags. Our little launch, the Marion, gay with bunting and flags did proud justice to the United States of America in the procession of steamers bearing flags of many nations, representing the cosmopolitan make-up of Congo's commerce and uplift.

Some seven hundred native soldiers in khaki stood at attention along the palm bordered path as the boat bearing the Prince, and the ten or more other boats following in procession, drew near to the beach. Cannons fired salutes, hundreds of flags waved, and all the population, black and white, assembled in gayest attire. The boat tied up to the beach, the gangplank was lowered and lo, they spread a green carpet for the Prince to walk on! No one can say that princes never have to come on the carpet! I've seen it done. That twenty-three-year-old boy in khaki looked about as self-conscious as he faced that row of government officials lined up on shore, as some other boys have looked when called up on the carpet before a college or high school faculty. As he stepped off the boat the royal standard of purple was lowered by a sailor and raised again the second he put foot on board after the festivities were over.

Our local governor wore beautiful plumes on his sun helmet so the Prince would have no difficulty in distinguishing him. After he was welcomed by the governor and two Catholic bishops, the soldiers marched in review, led by a sixteen-piece band. This was a pretty sight and one which thrilled Betty and Roger even more than the Prince. Having properly received His Royal Highness at Coquilhatville, we repaired to our own mission house where Dr. and Mrs. Mosher are just opening up a new work, and after a picnic dinner together returned to Bolenge to prepare for the royal visit which was to be made to us in three days.

On Wednesday morning, which was dark and drizzly, his boat came into Bolenge about eight o'clock. Of course we flew plenty of flags and had our schools boys and girls in uniform lined up on either side of the beach path leading from the river up the hill to an arch of palms over which was written *Vive la Belgique* (Long live Belgium). While the men of the station went down to the boat to receive the Prince, the women waited under the arch.

After introductions the Prince and his party were escorted around the station to see every department of the work; to the new dwelling being built of bricks made on the station, to the printing press, the hospital, the dormitories, the school, the church, the office, to see a demonstration of ploughing with the Fordson, to sewing and basket making and singing classes, to the manual training and carpentry department, saw mill, ivory working, electric light plant, and last of all to visit our little school where the children of the missionaries are taught. This is where we saw him more informally and realized that he was a boy just like other boys. He sat down in a little chair at Roger's desk and chatted with him and wrote in his book, manifesting an interest in all the children's work. We told him Roger had been anxiously waiting to see if he would wear a crown. The Prince laughed and said that it was too hot to wear a crown in Africa.

Later we all gathered at the Hensey home for coffee and rolls and for the presentation of an ivory tusk which our native boys had carved for him and which we missionaries gave him as a souvenir of his visit to Bolenge. In it was inlaid the Belgian flag in native woods of natural colors, ebony, *bonkeswa* (a native yellow wood) and redwood. It was really unique and beautiful. On the tusk was carved "Bolenge" and the date.

The most gratifying thing about the visit of the Prince was his appreciation of our work. He said he had not seen a more interesting place in Congo. And to Mark Njoji, our native pastor, he said, "Your people here look different than elsewhere in Congo. Their faces look happy and contented." Mark replied, "It is Christ and his love in their hearts."

All Honor to This Grandmother

Mrs. Isaac Hesser of Glencoe, Oklahoma, who recently solicited a subscription for WORLD CALL from her grandson, is eighty-five years of age. She is the mother of nine sons and four daughters, all living but one; has a hundred grandchildren and one hundred and twenty-five great-grandchildren. The father of the family was a pioneer preacher in the Christian church and two of the sons are preachers, while all of his name and almost all of his descendants are members of the church.

The Karuizawa Training School For Sunday School Workers

The 1925 Training School

The tree is a horse-chestnut on the grounds of the Shinto shrine adjoining the Karuizawa Auditorium.

THE school was started in 1916 by H. E. Coleman, secretary for World's Sunday School Association in Japan. The attendance for nine years has averaged more than 100 (from 95 to 124). The school is organized on a two-year basis, fifty hours' work, besides dramatic, social and athletic features, all of which are planned to be useful to the teachers.

All denominations cooperate and all parts of the country are represented by those who attend. Certificates are presented to those completing the two-year course.

A graduate of seven years ago returned this year from the United States having completed five years of study here in religious education, now prepared to be a specialist in boys' work. He is considering a call to be this specialist for the National Sunday School Association in cooperation with Mr. Coleman, the national Sunday school secretary for Japan.

A demonstration camp was conducted this year in connection with the special course for leaders of the Shonen Dan (boys' clubs).

Widening Influence of the White Swan Indian Mission

By W. F. TURNER

THERE are many indications that the Yakima Indian Christian Mission at White Swan, Washington, is widening its influence for good among the Indians. The number of applications of Indian parents to have their children in the home is ever increasing. Recently eighteen of the finest children in the mission have been baptized with the consent of their parents and relatives. Three of the older Indian boys are expressing their desire to become preachers among their own people. The older Indians have lately brought presents of native roots and herbs, manifesting their good will. And in many ways we are hearing that the Indians in general have a most kindly feeling toward the efforts being made to give their children Christian training. The patient seed sowing of the past is bearing fruitage and will do so increasingly.

Another sign of good will is the readiness of the Indians to help with the work of the mission when called upon to do so. It is the testimony of our superintendent, E. E. Francis, that he has never had more faithful or efficient work done about the mission than by the Indians who have been employed from time to time. Among these helpers is Miss Sarah Seelatsee who last year had charge of the laundry department, teaching the Indian girls how to wash and iron their clothes and keep them in good and neat repair.

Miss Sarah Seelatsee

Daughter of Chief Seelatsee, once Chief of the Wascos but now living on the Yakima reservation near White Swan, Washington. Miss Seelatsee is dressed in a beautiful and expensive Indian dress. She is one of the workers at our Yakima Indian Mission.

She is to be with the mission again next year. The interesting thing about Miss Seelatsee is that she is the daughter of a Chief, and therefore by blood and inheritance is a Princess of her people. Her father was once Chief of the Wasco Tribe which lived in the Columbia River basin. While this was a small tribe and while her father and family now live on the Yakima reservation, that does not take away from the dignity or glory of the family inheritance. She is wealthy in her own name and works from choice. Miss Seelatsee is a woman of refinement and culture and can appear in any company with credit. She is with the mission because she loves the Indian children and desires to help the institution that is helping them. Her father is a man of influence, as is shown by the fact that he was one of a party of Indians to visit President Coolidge during February of this year to plead the rights of their people under certain treaties they felt were being violated.

The *Yakima Morning Herald* of February 26, 1925, gives the following interesting information as to these Indians: "Louis Mann and Chief Seelatsee are of the younger Indian type, both wearing white men's clothes and speaking English fluently. Sis-Elit Palmer is widely known among the Yakima Indians. He is the father of Loney, who was the Indian police head a few years ago.

Bringing Yakima to the White House

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A delegation from the Yakima Indian reservation, Washington, calls on the President. Left to right: Chief Seelatsee, Sis-Elit Palmer, President Coolidge, Youkosh Owhi and Louis Mann.

Youkosh Owhi is a member of the famous Owhi clan, known to pioneer history in the valley. Youkosh means, "Deer horn." Youkosh claims lineage with old Chief Owhi, and has assumed the family name. His family is one of the most ancient in the Yakima tribe. He is one of the older Indians, and is, it is said, unable to speak English. He expresses himself in the ancient Yakima language."

These four Indians journeyed to Washington, D. C. last spring to confer with the "Great White Father," President Coolidge, and officials of the Indian Bureau, relative to Governor Stevens' treaty of 1855, which they claim is not being carried out by the state.

It will be a matter of interest to WORLD CALL readers to know that our Christian mission is touching the families of influential Indians with its influence. It should be said that two of the children now in the mission are the nephew and niece of the present Chief Sluskin, of the Yakimas, whom the writer recently met while Sluskin and other Indians were sojourning in Paradise Valley, Rainier National Park.

A Sermon With a Yam for a Text

By S. H. BARTLETT

—S. H. Bartlett.

The Harvest Festival at Manning's Hill, Jamaica

HARVEST festivals are popular in Jamaica. There is no particular season for them for, with our equable climate, with only a few degrees between summer and winter and two or three crops a year, something is always coming to maturity. The harvest festival is planned for weeks in advance and advertised, special music is prepared, special speakers invited, programs by the young people prepared and the occasion is a gala one indeed. The church is decorated with ferns, decorative foliage and a mass of tropical flowers. Arches of sugar cane and corners draped with banana plants add to the tropical effect. And to this festival the people bring the finest of the cultivation. The offerings of both Cain and Abel are in evidence and I am inclined to believe that in this dispensation when Christ is our great sacrifice and we are living sacrifices, God accepts both impartially. In the picture you will see a great row of yams in the foreground; not the yams of the southern states (we have them, and call them sweet potatoes), but great roots of a vine that grows on

—S. H. Bartlett.

The text and the man God helped to grow it

poles and the roots are more like potatoes than any other vegetable. There are also sweet potatoes, casava, beans, (usually called peas here) bananas, oranges, lemons, limes, cocoanuts and a multitude of other fruits and vegetables besides live pigs, goats, lambs, pigeons and rabbits which help make up the display, all given to the Lord. There are three services held on Sunday and the sale of the gifts takes place on Monday morning. The local people buy much. Visitors also come from afar to buy but most of the buying is done by "higglers," those who buy to sell again and carry their purchases on their heads to the markets of Kingston.

This particular harvest festival was under the direction of L. M. Matson, our missionary, in the church at Manning's Hill, and was one of the best I have ever attended. The writer was asked to deliver the Sunday afternoon message. The big yam on the stand in one of the pictures was the text and the man God helped to grow it stands by its side. The yam was a single root, raised on rocky ground, hence its irregular shape as it crowded its growth between the rocks. It weighed something like forty pounds.

Daily Vacation Bible School held the past summer under the auspices of the Chinese Christian Society, San Francisco

Baby Week in Bilaspur

By LETA MAY BROWN

Health exhibits held in the old hospital building, Bilaspur, during Baby Week

BABY Week in India! Can you understand half of what that means? Baby Week in a land where not so many years ago babies were thrown into the Ganges to the alligators for the appeasing of the gods! Where even now ignorance is so great that in some places half the babies born die before they are one year old.

Baby week in India was given its first impetus by Lady Reading and is growing yearly. We have observed it two years now in Bilaspur. The second year was much more successful than the first year. This year it was a three-ringed circus as compared to last year's dog and pony show.

The campaign was begun some time in advance when a committee was formed to plan the work. The municipality of Bilaspur gave Rupees 400 towards it and the municipality secretary gave much help personally. The plan was to visit in each district of the city all the families where there was a child under one year of age, for this year we were concerned with children of that age only. Next year we will take those up to two years of age. We told them why we had come, that in about an hour if they came to the central place for each district that had been previously chosen, they would hear a lecture on how to take care of their babies and would receive a few sweets. At this time we examined all the babies rather hurriedly and those who seemed most healthy were given a ticket which permitted the babies to be presented for the final examination for the prizes. This we did every afternoon for several weeks, going to a different part of the city each day till the whole city had been covered, calling at the homes, urging the people to come to hear the lecture, giving them good advice about their children and telling them about the lectures that were to be given during Baby Week by a big doctor from out of town, at which time the prizes were to be given.

We were able to secure from the government excellent display posters and other health exhibits. These we put in our temporarily vacant old hospital building, which was just ideal for the purpose. This was open from early morning till late at night and was well attended except in the heat of the day. There was a lecture each morning and each evening a lantern lecture. This continued for three days and then on the fourth was the judging of the babies and the distribution of prizes.

Can you imagine what it is to weigh, measure and examine over one hundred babies? It was no easy job, I assure you. Howling, squirming, wiggling, quiet, laughing, sleeping, clean, sweet, dirty, sweaty, naked, heavily clothed babies, all kinds and all flavors! But we had several doctors to help in the judging, each knew his own work, the nurse carried the babies from one table to another, and they were very quickly passed on. Altogether it was a howling success! Then the giving of the prizes and the show was over.

But that does not sound like a very successful campaign. Wherein lies its success? First, in the interest shown; not only by those whose babies were judged, as those without children showed a great interest, too; by the interest aroused in the school children who came flocking in great numbers, in fact so great that we had to use great care to protect the exhibits; by the interest shown by the leading men of Bilaspur; and by the fact that in old conservative Bilaspur a Hindu lady acted as chairman at one of the public meetings, though she did not say a word. That was a great feat in itself.

Second, in the increase of knowledge concerning the care of children, which is the chief aim of the whole campaign. It seemed this year that the women understood more than last year that you do not *have* to give a baby opium (perhaps some even understood that it is harmful to their little ones), that neither cold water to drink nor bathing will kill the babies, that they are not always hungry when they cry and so should not be fed, and that burning the stomach does not cure colic. It also seemed that we had made some impression on the minds of the people in regard to the use of the dirty, filthy midwife who seems such a permanent fixture in India. We know that these are high aims we have set and if we can do but a little each year we will be more than satisfied.

And last, Bilaspur seems to have come to the realization of the fact that other cities are getting ahead of her. The municipal committee seems to see this, too. They know there is a need for a baby clinic here, they know we should have a school to train these midwives, they know that in so many ways they have not done their duty towards their city and I believe that before many years have passed all these will be no longer new things in Bilaspur.

Results from Christy Institute

In the girls' Bible class in Christy Institute twenty-seven are enrolled; the average attendance being seventeen. There are several earnest inquirers. It is a pleasing sight to see this group walk into church on Sunday morning at Tennoji and fill two or three pews.

MRS. WILLIAM H. ERSKINE.
Osaka, Japan.

The Prize Winners

All children of Christians except the little fellow without clothes who is crying doubtless because he feels lonesome in such a crowd.

Glimpses of the Religious World

MRS. SOPHIA WELD SCUDDER, who was for sixty-four years a missionary in India, died recently at Vellore. She left for India in 1861 and, except for furloughs, has served continuously ever since.

Victor F. Lawson, late owner and manager of the *Chicago Daily News,* by his death released more than three-fourths of his fortune, understood to be in the neighborhood of $15,000,000, to churches and closely related Christian institutions of Chicago.

Anatolia College, historic Congregational institution in the Near East, has been moved to the province of Macedonia, Greece, not far from the city of Salonica. All the students registered in the school last year were Greek or Armenian refugees.

A new and modern legal code for Turkey, designed to sweep away the old laws based on the Koran, has been completed by a commission of experts and will be placed before the Grand National Assembly at Angora for adoption when next that body meets. Polygamy is entirely abolished, civil marriages only are legal and the right of inheritance by will is adopted.

The Begum of Bhopal, the "Veiled Queen," who rules the second largest Mohammedan state in India and whose face no man may look upon, soon will arrive in London for her second visit. The Begum is the only woman sovereign in India. Her mother and grandmother were rulers before her. She is one of the most advanced women in India, being an authoress, painter and musician.

Turkey's recent surprising evidences of a desire to be one of the family of nations is manifested in the September decrees of the Turkish Council of Commissars that all officials must dress in European fashion and wear hats, only priests to be permitted to wear turbans. The council also orders the closing of all dervish convents and similar institutions, and the suppression of all religious orders, sheiks and dervishes.

When the Malolo, one of the largest and fastest high-powered passenger steamships ever built in the United States, sets forth on her first run between San Francisco and Honolulu in the spring of 1927 she will be better equipped with Bibles and hymn books than any other vessel ever built in this country. There will be a Bible in each of the 274 staterooms, and the remainder of the 300 Bibles which the ship will carry will be placed in the public rooms and in the quarters of the officers and crew. There will be 400 hymnals so that no one will lack an opportunity to join in the religious services on board.

The Religious Motion Picture Foundation, Inc., an organization incorporated under the laws of New York last June and devoted exclusively to the filming of religious pictures, has been endowed with $50,000 for its first year's activity by William E. Harmon and will begin operation very soon.

Mr. Harmon is president of the new corporation and George Reid Andrews, chairman of the department of educational and religious drama of the Federal Council of Churches, is vice-president and general manager. The board is composed of Dr. John H. Finley, former Governor Carl E. Milliken of Maine, Dr. S. Parkes Cadman, Dr. Samuel McCune Lindsay and W. Burke Harmon.

Completing its fifth year of successful operation, the Atlanta School for Colored Social Workers conferred four certificates of graduation at its recent commencement. All four graduates went immediately into practical social work, one taking employment in Houston, Texas, one in Columbus, Georgia, and two in Atlanta. This school, established in 1920, is the only institution of the kind in the United States for the training of colored social workers, and its graduates are in great demand. It is under the direction of an interracial board of trustees and the faculty is composed of both colored and white specialists in the field of social work.

A poem by the mother of the British Prime Minister which brought comfort to many mourners for their irreclaimable dead was published last year on Armistice Day by *The Morning Post* (London). Mrs. Baldwin's recent death makes the reprinting of the poem this month especially appropriate.

Armistice Day

BY MRS. BALDWIN

Now shall our dead keep festival with us today,
Our happy dead, for radiant, strong, and young are they,
Who look with wonder on us that we should be sad
When they in their serene and far abode are glad.

* * *

They are at peace who rest within their narrow bed,
They are divinely living whom we call the dead,
'Tis we who walk in darkness while they gaze on One
Who is the light of that fair country and its sun.

The fifty-three bell carillon, presented by John D. Rockefeller, Jr., to the Park Avenue Baptist Church, New York, was played for the first time in America on September 13 immediately after the morning service. The carillon is a memorial to Mr. Rockefeller's mother and is the largest and most expensive in the world, having cost $60,000. The only bell on which there is an inscription is the "Big Tenor," which reads: "'The Lord bless thee; the Lord, praise him and sanctify him forever.' In loving memory of my mother, Laura Spelman Rockefeller—1839-1915—whose gentle, kindly spirit and steadfast devotion to Christ and his cause will ever be an abiding inspiration, this carillon is given. John D. Rockefeller, Jr."

The Missionary Education Movement has just completed a cruise to Alaska under the personal leadership of Dr. John C. Worley, travel secretary of the movement. Directly connected as it is with the federated home and foreign mission boards of all denominations, the Missionary Education Movement offers to Christian people everywhere a splendid opportunity of visiting the mission lands of the world. Its immediate offerings consist of a three months' tour around South America, starting in November, a five months' around-the-world cruise in December and another cruise to Alaska next summer.

A Japanese boy, Genichiro Yamada of Tokyo, is credited with being responsible for "one of the most remarkable instances of self-denial and generosity I ever encountered or heard of," according to Chairman John Barton Payne of the Red Cross.

Yamada, upon receiving his "annual allowance" of $1.50 from his parents, forwarded the entire sum to the American Red Cross to help relief work in the Santa Barbara earthquake disaster, saying he recalled "the great sympathy and kind assistance" from the United States after the similar Tokyo catastrophe.

In Sweden there is what is called a "Flower Fund." Its aim is to change the excessive luxury of flowers for the coffins of the dead into something which will remain a lasting monument to the memory of the deceased and be at the same time for the service of the living. In about four years a large house containing sixty-nine small, ideal apartments for old people has been made ready through this fund and another is to be built.

A call was issued in September for a world conference on Christian unity to be held in Lausanne, Switzerland, in August, 1927. It will be the first such conference in the history of the world. Virtually every Christian communion on the globe with the exception of the Roman Catholic church will be represented. Eighty-four autonomous churches will send delegates.

The call was issued by the Joint Commission of the World Conference on Faith and Order, of which William T. Manning, Bishop of the Episcopal Diocese of New York, is the president. Fourteen points of divergence among the various communions will be discussed.

The conference will culminate a movement begun at the triennial general convention of the Episcopal church in Cincinnati in the fall of 1910, when Bishop Brent suggested such a convention in a speech which aroused the assemblage. The late J. Pierpont Morgan immediately gave $100,000 with which to finance the work of the organization at its start.

Do Something About It

By LUCY KING DeMOSS

AN interesting conversation overheard not long ago between Dorothy and Jane, two sixteen-year-old girls, settled two things for the accidental eavesdropper—First, that girls and boys would much rather have an objective in their club life than not, and, second, that just merely having a good time isn't, to them, a real objective.

Jane had not lived in the town very long. Dorothy was inviting her to belong to some kind of club or social group.

"What do you do?" asked Jane.

"Oh, we have the greatest time," said Dorothy. "When we initiate we do all kinds of funny stunts. Last time Betty had an old, wet glove filled with gooey rice and when Helen took hold of it, blindfolded, she shrieked like a Comanche Indian. It was a scream!"

"But what do you *do*?" persisted Jane.

"Well, we had a hike and marshmallow roast the other night, out by the reservoir. Mr. and Mrs. Wilson went with us. We sat around the fire and told stories and, honestly, Jane, I wish you could have seen us before it was over. We looked like clowns, all covered with white powder, and sticky! We were sights!!"

The two girls laughed at Dorothy's description of the marshmallow roast, and then there was a queer silence, while they looked at one another. They did not know, of course, that they were being overheard, but they would not have cared, if they had.

"But is that all you do, Dot?" said Jane, a little abashed but still persistant. "Just have fun?"

Dorothy looked at her a full minute without saying anything.

"What do you mean—do?" she asked, an exasperated tone in her voice, for which one could hardly blame her, it seemed.

"Well," said Jane, "I'm so tired of belonging to clubs just for a good time. Seems to me every club we have in school or out is for that. Always planning for ourselves—"

"Oh," said Dorothy, with a great sigh of relief, "is that what you mean? I didn't get you. Sure, we do something. When Mrs. Berry needed some chairs for the Day Nursery, who, do you think, did she approach—or is it 'whom'? The Thoughtful Thirteen, of course. The whole bunch sold lemonade at the school street fair and made enough money to buy not only the chairs, but two kiddy-cars and a slider."

"I'll join," said Jane, at once. "When do you have your next meeting?"

"Friday, and we'll change the name to the Fortunate Fourteen and adopt a four-leafed clover for a mascot!"

They went down the porch steps laughing together and leaving the eavesdropper with a very warm feeling in her heart. A thoughtful feeling, too. For in her hand was the Triangle program for the year and the chapter in the book had for its title "Youth's High Adventure."

It has been interesting, this study of the Slavic people and their queer ways of living, different from ours in almost every way, yet suggesting a rich endowment of culture and wholesome love for family and country that we might do well to emulate. We understand a little better their reason for leaving their native land and coming to this country of promise, and know something of the loneliness and disappointment that many of them suffered, because they did not find friendliness and kindness in their time of adjustment. And we have learned this fact—that it is the church's responsibility to show this friendship and understanding. The church is making the "friendly road down which we may all walk together." And it is not desirable at all that the Slavic people shall have one road and the rest of us another.

"Well," Jane would say, "what can we *do?*"

We remind Jane of the Brotherhood House in Chicago, the Disciples Community House in New York, and the work of our churches in the Coke regions of Pennsylvania, supported by the regular and special offerings of the people. We tell her of the clubs and get-to-gether meetings and classes where our missionaries are making friends of strangers and starting with them down the "friendly road," introducing them to other friends all along the way. We tell her that our own Tri Club is having a part in all this neighborly planning.

"I'll join!" she says. "If you really mean to do something about it and not just talk. If being friendly is what will help, then let's not miss a chance to be friendly. And if money is needed to help the missionaries in Chicago and New York and Pennsylvania, then let's do our share towards getting the money. If we're just going to talk and perhaps pray about it and then do nothing, count me out. But, if we are willing to do something when we can, count me in!"

Program for Triangle Clubs

Theme—Listening In

December:

YOUTH'S HIGH ADVENTURE

HYMN
PRAYER
BUSINESS PERIOD
DEVOTIONAL SERVICE: *The Friendly Guide*
HYMN: *Dear Lord and Father of Mankind*
SCRIPTURE LESSON: (See *The Friendly Guide*)
Prayer in the Life of Oriental Christians
OFFERING
PRAYER
WORLD CALL ANNOUNCING
DYNAMICS: *High Adventure*—Chapter VI
"How Can We Be Friends?"
(Several should read the chapter and report on ways of being friends. If living in a Slavic community, make the maps and charts as suggested)
"Slavic Celebration of Christmas"—Chapter III
Celebration of Christmas in Many Lands (WORLD CALL, page 10, December, 1924)
HYMN
BENEDICTION

SENIOR C. E. TOPICS

November

1. Can We Live by the Golden Rule? Matt. 7:12; Lev. 19:18; Gal. 6:1. (Consecration Meeting.) *Be Unto Others,* Sept., 1925, WORLD CALL, page 46.
8. What Can Young People Do for International Friendship? Matt., 28:19, 20; Acts 17:22-31; Gal. 3:26-29. *World Consciousness On the Campus,* June, 1925, WORLD CALL, page 22.
15. How Can We Overcome the Spirit of Lawlessness? Rom. 13:1-8. *The Chief Peril of Our Democracy,* July, 1924, WORLD CALL, Page 4.
22. God's Bounties; How Can We Share Them With Others? Deut. 28:1-9; Matt. 25:34-40. (Thanksgiving Meeting.) *Sparing Bouquets,* July, 1925, WORLD CALL, page 24.
29. Victories of Christian Friendliness in China. Acts 2:38-47. *Volcanic Patriotism in China,* Sept., 1925, WORLD CALL, page 52.

INTERMEDIATE C. E. TOPICS

November

1. What the Lord's Prayer Means to Me. Matt. 6:5-15. (Consecration Meeting. World's Peace Sunday.) *The New Loyalty,* Jan., 1925, WORLD CALL, page 19.
8. What Are the Principles of My Church? 1 Cor. 13:1-13. *Do We Dare to Be Christians?* April, 1922, WORLD CALL, page 3.
15. Why and How Should Intermediates Give to the Church? Deut. 16:17; 2 Cor. 9:6, 7. *A Man and His Money,* Sept., 1925, WORLD CALL, page 48.
22. Why Am I Thankful? Ps. 100:1-6. (Thanksgiving.) *Grace,* Nov., 1924, WORLD CALL, back cover.
29. How Can All Intermediates Be Missionaries? Matt. 9:35-38. *Social Service at Butler,* Jan., 1923, WORLD CALL, page 52.

We Would See Jesus

By CYNTHIA PEARL MAUS

THE new Fourfold Fidelity Christian Endeavor Standard and Program of the Disciples of Christ for intermediate, senior and young people's societies is builded around the four factors, Worship, Instruction, Recreation, and Service, by which and through which the youth of all ages incarnates the ideals of Jesus for abundant living.

Because in the long ago the Greeks came to the disciples of Christ saying, "We would see Jesus" and because "seekers after truth" in all ages continue to come to the disciples of Jesus acting, if not saying, "We would see Jesus"; it seemed that the best method by which we could objectify for the youth of the church the fourfold challenge of Jesus to complete and abundant living was to use as the center of the new Fourfold Fidelity Christian Endeavor Standard and Program, the royal blue Greek Cross with a picture of Hofmann's adult Christ as the center.

Each of the small white Greek crosses in the four ends of the large dark cross represents one of the major sections of the new Fourfold Fidelity Standard and Program and contain the Scripture reference on which that section is based. The dark figures in the small circles around the small white Greek crosses represent the four major divisions in each section of the Standard. The maximum number of points that may be earned on each of the twenty-four requirements, on which the society is to scale its efficiency, is indicated in the "Maximum Credits" column on the left-hand side of each of the semi-annual scaling graphs on either side of the large dark Greek cross.

A society can determine its offering at any time. Each of the four major divisions of this program counts twenty-five points, making a total scale of one hundred points when the society has measured up on all sections of the Standard. The secretary should check the efficiency of the society at least quarterly, sending the report to the state or regional superintendent of religious education at least semi-annually.

A Fourfold Fidelity Christian Endeavor Library in four booklets on Christian Endeavor Efficiency is available through the Christian Board of Publication, St. Louis, Missouri. This new library contains more than five hundred suggestions to aid young people to make their program of Christian Endeavor an effective training agency for the youth of the church.

In the four white spaces around the four ends of the large blue Greek Cross will be found the Missionary Goals, general and local, the Fidelity Efficiency Goals and the Monthly Service Plans. The new Fourfold Fidelity Standard and Program is furnished free to every society requesting it. Calls for it are coming in from every section of the United States and Canada. We anticipate the greatest progress on the part of Endeavor societies in the history of the Disciples of Christ as they strive to achieve real efficiency in educational ideals.

The new Fourfold Fidelity Christian Endeavor Standard and Program affords the young people of the church a fine opportunity to measure their growth in the fundamental factors—worship, instruction, recreation, and service—that contribute to the development of abundant Christian efficiency. As they analyze the individual and group efficiency of their members in this fourfold way and modify their program from quarter to quarter in such a way as to strengthen their points of weakness, they will grow increasingly in their Christian life.

Endeavorers, let your own daily living point the way to all thirsty souls in their search after God. Let the prayer sung by hundreds of conference young people during the summer of 1925 be your daily prayer:

"Into my heart, into my heart
Come into my heart, Lord Jesus,
Come in I pray, come in to stay,
Come into my heart, Lord Jesus.
Amen"

Let your life constantly express the answer to the quest of thirsty souls as it lives daily. "We would see Jesus, for a more intimate, personal companionship with him; for a better expression of him to those who know us; for a larger sharing with him in redeeming a lost world."

Fourfold Fidelity Christian Endeavor Standard and Program

of the Disciples of Christ, Beginning July 1, 1925

Four Sections and Twenty-four Requirements

This Fourfold Fidelity Standard and Program is an adaptation of the sixfold Efficiency Standard of the United Society of Christian Endeavor for Intermediate, Senior and Young People's Societies of the Disciples of Christ.

This Standard is made up of ***four sections*** represented by the four small Greek crosses around the Head of Christ which forms the center of the large blue Greek cross. Each of the ***four sections*** have four subdivisions, as represented by the four small figures in the circle around the four small crosses.

SECURING CREDIT

A Society can determine its efficiency at any time. Each of the four small Greek crosses in the four ends of the large blue cross count 25 points, making a total score of ***one hundred*** points, when the Society has measured up on all four of the sections of the Standard.

The Secretary should check the efficiency of the Society at least quarterly, sending reports to the State or Regional Superintendent at least semi-annually. The maximum score for each sub-item in each of the ***four sections*** of the Standard is indicated in the Maximum Credit column of the diagram on each side of the wall poster.

A Fourfold Fidelity Christian Endeavor Library of ***four booklets*** on C. E. efficiency is available through the Christian Board of Publication, St. Louis, Missouri.

These booklets sell at ***15 cents*** a volume.

Section I
Fidelity in Worship

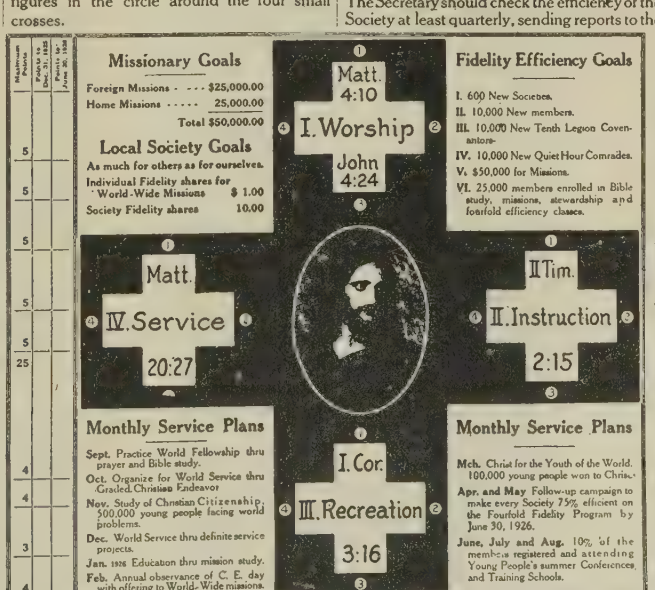
1. **PERSONAL DEVOTIONS:** At least fifty per cent of the active members enrolled as Comrades of the Quiet Hour (See Booklet No 1.) — 5
2. **FAMILY DEVOTIONS:** At least ten per cent of the active members participating in Family Worship. (See Booklet No 1.) — 5
3. **GROUP WORSHIP:** Seventy-five per cent of the members taking part in C. E. meetings aside from singing during each three months period. (See Booklet No. 1.) — 5
4. **CHURCH WORSHIP:**
   (a). All active members attending and participating in Church worship services, including the Lord's Supper, at least seventy-five per cent of the time. (See Booklet No 1.) — 5
   (b) Giving is an act of worship. At least ten per cent of the active members enrolled as Tenth Legion Covenantors. (See Booklet No. 1.) — 5

Total — 25

Section II
Fidelity in Instruction

1. **GRADED ORGANIZATION:**
   (a). Christian Endeavor organizations ***graded*** according to either the ***one, three*** or ***five*** society plan. (See Booklet No. 2.) — 4
   (b). An adult Counselor for each Society with the regular observance of promotion day. (See Booklet No. 2.) — 4
2. **GRADED INSTRUCTION:**
   (a). Fifty per cent of the members enrolled in at least ***one*** special study class each year. (See Booklet No. 2.) — 3
   (b). Twenty per cent of the members reading World Call, the Front Rank, the C. E. World and the Christian Endeavor Guide Quarterly, regularly. (See Booklet No. 2.) — 4
3. **CHALLENGING MEETINGS:** All programs planned two weeks in advance, missionary programs prepared at least a month in advance. Twenty-five per cent of the members taking part in an original way in each meeting. (See Booklet No. 2.) — 5
4. **TRAINING FOR LEADERSHIP:** Ten per cent of the members attending Young People's Conferences, Leadership Training Schools, Schools of Methods, and Institutes each year. (See Booklet No. 2.) — 5

Total — 25



Section III
Fidelity in Recreation

1. **WORTHY PERSONAL STANDARDS OF RECREATION AND AMUSEMENTS:**
   (a). One or more C.E. meetings in which worthy personal standards are discussed. (See Booklet No. 3.) — 3
   (b). One point for a book read and reviewed in each of the following fields: religious fiction, travel, biography, education and recreation. (See Booklet No. 3.) — 5
2. **PLANNED RECREATIONAL PROGRAMS:** A docket of recreational programs planned for a year in advance, covering the fields of physical, intellectual, social and service recreation, with a minimum in each year. (See Booklet No. 3.) — 5
3. **DRAMA AND PAGEANTRY:**
   (a). At least one missionary play or pageant each year. (See Booklet No. 3.) — 4
   (b). Annual observance of C. E. day with a pageant and an offering for world-wide missions. (See Booklet No. 3.) — 4
4. **GOOD TIMES FOR OTHERS:** At least two social good times each year, for some group not members of the Society. (See Booklet No. 3.) — 4

Total — 25

Section IV
Fidelity in Service

1. **SERVING OTHERS:**
   (a). Membership of the Society increased at least five per cent each quarter. (See Booklet No. 4.) — 4
   (b). Regular reports on the fourfold efficiency of the Society sent at least semi-annually to your state or Regional Supt. of Religious Education. (See Booklet No. 4.) — 4
2. **SERVING THE CHURCH:**
   (a). A definite attempt to work out a comprehensive educational program for the youth of the Church through Christian Endeavor, Sunday School, Missionary Circles and Triangle Clubs. (See Booklet No. 4.) — 4
   (b). At least one ***service project*** each quarter rendered to the Pastor, Church, Sunday School, etc. (See Booklet No. 4.) — 4
3. **SERVING THROUGH INTERDENOMINATIONAL AGENCIES:** Representation in city, district, county, state, C. E. conventions, rallies, institutes, etc., with financial support not to exceed fifteen per cent of the Society's budget for ***Union***, (city, county, state and world-wide ***Christian Endeavor work***. (See Booklet No. 4.) — 3
4. **SERVING THE WORLD:**
   (a). As much for others as for ourselves. At least ***fifty per cent*** of the Society's budget used for missions at home and abroad in support to the work of the United Christian Missionary Society. (See Booklet No. 4.) — 3
   (b). Adoption of at least ***one definite*** service project in the l e or foreign missionary work of your own communion. (See B. . t No. 4.) — 3

Total — 25

FOR CHRIST AND THE CHURCH

Send reports of progress semi-annually to

State or Regional Supt. _____ Address _____

UNITED CHRISTIAN MISSIONARY SOCIETY
425 De Baliviere Avenue St. Louis, Mo.

Woman's Missionary Societies and Circles

Program Helps

Mrs. F. M. Carvin, superintendent Florida Christian Home, Jacksonville

Mrs. J. C. B. Stivers, superintendent Cleveland Christian Home

Mrs. Betty R. Brown, superintendent Christian Orphans' Home, St. Louis

Help for the Helpless

THE United Christian Missionary Society, through its department of benevolence, is serving as the agency through which the Christian churches are exemplifying pure and undefiled religion by visiting the fatherless and the widow in their affliction. Its ministry is in a very real sense a return to the practice of apostolic Christianity. The work of the National Benevolent Association, now the work of the department of benevolence of the United Society, is the outgrowth of a prayer-meeting held in a private home in the spring of 1886. The blessing of God has richly rested upon this phase of the work of his kingdom from the beginning. In thirty-nine years it has grown from a little group of praying women until today it has twelve beautiful homes; six dedicated to the care of children and six to the care of the aged.

In these thirty-nine years approximately four hundred aged, homeless disciples of Christ have been saved from the pain of poverty and the humiliation of the poor-house. Four thousand widows, borne down under the burden of the unequal task of family support, have found temporary relief. Almost ten thousand boys, girls and babies have been rescued from poverty, neglect and abuse, and given a fair chance to grow into useful young manhood and womanhood. Approximately five thousand homeless children have been aided in finding places for themselves in Christian family homes.

In its service for children the society asks no question about the religious affiliation of the parents of a child in distress. It provides a Christian home for full orphan, neglected and abused children. It aids widowed mothers with their children, especially mothers who are members of the church left without means and compelled to provide the support of a family. It boards the children of fathers, members of the church, who because of the death of wife and mother is not able to give the children proper care without temporary assistance. It places children in Christian family homes.

The department of benevolence, with all of these homes under its care, is a member of the great family of interests that make up the household of the United Christian Missionary Society. These homes share in the affection and the support of the society. Each year the needs of each of these homes are carefully considered and then provision is made for them in the annual budget. Offerings sent to the society not only preach the gospel at home and abroad, not only help to build churches and care for aged ministers, but help to feed the hungry and clothe the naked.

A most important factor in the maintenance of these Homes for the children and aged is the superintendent, upon whose consecration, ability and tact the well-being of the Home depends. We are sure our readers will be interested in seeing the faces of these men and women who are giving their lives to this service. With their able corps of assistants they minister to the spiritual as well as to the physical needs of those entrusted to their care. The high regard in which the Homes are held in their immediate communities is demonstrated by the gifts of clothing and food as well as by the entertainments and other pleasures provided by local friends.

Woman's Missionary Society Program

The Americas for Christ

DECEMBER

Our Guests, the Children and Aged

BUSINESS PERIOD

DEVOTIONAL THEME: "Old Age" (Chapter VII *Altar Songs*)

SONG: *Help Somebody Today.*

PRAYER

TALK: *The Children*

TALK: *The Aged*

SONG: *Let the Lower Lights Be Burning*

OFFERING

Pray for those who minister to our guests in the different homes and for the children and aged.

Circle Program

The Highway of Friendship

Go where He is not—and take Him with you.

DECEMBER

Bon Voyage

HYMN

PRAYER

BUSINESS PERIOD

DEVOTIONAL SERVICE: *The Friendly Guide*

HYMN: *Dear Lord and Father of Mankind*

SCRIPTURE READING: (See *The Friendly Guide*)

Prayer in the Life of Oriental Christians

OFFERING

PRAYER

ON TO FOREIGN LANDS:

Ellis Island

The Steamer On Which We Sail

CIRCLE OF PRAYER

Mrs. E. Graff, superintendent Christian Old People's Home, Jacksonville, Illinois

Mrs. E. D. Vawter, superintendent Juliette Fowler Home, Dallas

Mrs. M. B. Stroeh, superintendent Colorado Christian Home, Denver

Echoes From Everywhere

Successful School Of Missions

An interdenominational School of Missions, not on the regular schedule, was held at Bethesda, Ohio, August 18-21. Mrs. C. M. Rodefer of Bellaire, Ohio, represented the Disciples of Christ on the committee of arrangements and Mrs. A. R. Strang of Cleveland taught the study book, *Peasant Pioneers.* This was a most helpful and inspiring week's work and we wish many other towns and committees would arrange a local school of missions for next year.

Rain Both a Bane And a Blessing

From the middle of June to the end of July there was scarcely a day without rain and most of the time it has been a steady drizzle with dull skies and no sunshine It has hindered the sowing of the monsoon crops. The great danger is that the rain may cease before the proper time, the middle of September. Except in irrigated areas this huge country is entirely dependent on one rainy season.

The wet weather has greatly interfered with our preaching work. All we have been able to do is to look after the small Christian community and speak with people as we meet them in their houses and courtyards and bazars. This, after all, is a very good method, as one gets to know and meet the mental difficulties of the people. There is much less attempt made nowadays to raise difficulties and overturn arguments than used to be the case. I am inclined to think that fear of persecution is now the only reason why they refuse to become Christians.

C. G. Elsam.

Maudaha, India.

Teaching the Girls to Sew

The girls have finished the clothes they were making and we are now working on covers for mattresses for the orphanage babies. On some of the days the girls patch clothes for the orphanage mother. Now that the days are warmer the girls are inquiring whether we will have our outdoor class this summer. One new student came into the class during the month.

K. Louise Duncan.

Batang, West China.

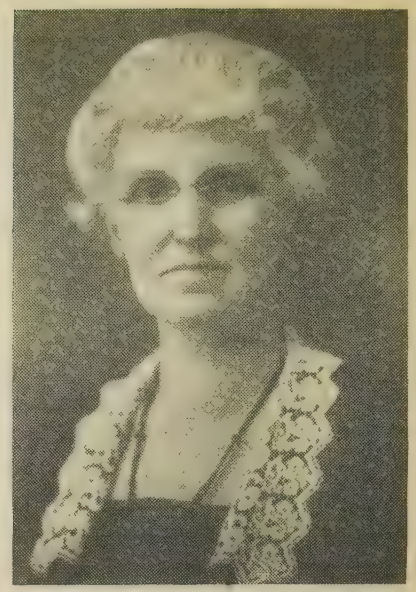
Mrs. Sue Steiner Hook, superintendent Southern Christian Home, Atlanta

Mr. and Mrs. E. C. Caffee, superintendent and matron Emily Flinn Home, Marion, Indiana

Mrs. A. A. McGraw, superintendent Child Saving Institute, Omaha

J. B. Hoel, superintendent Northwestern Christian Home, Walla Walla

Mrs. J. B. Hoel, matron Northwestern Christian Home, Walla Walla



Mrs. Alice Duckworth, matron Harwood Hall, Dallas

No Idle Time For a Doctor

I have just returned from my vacation in Naini Tal. Our children are now at the age that necessitates their being in school from mid-March till the end of October. This is a long family separation but the price which must be paid for the sake of the children. We are thankful for the mountains.

We are also thankful for our new American school established by a number of missions for our children. There were over sixty children in school this year. When these children return to America to complete their education it will not be so hard for them to orient themselves.

A doctor does not have complete idleness during vacation, nor do the other missionaries for that matter. It was my pleasant task to aid in the physical examination of these sixty boys and girls. I was also able to help a number of missionaries who became ill. A new heiress was born to the Clan McGavran and I was on the reception committee.

I am now back in the midst of the daily routine on the plains. The rainy season is on and we are having many cases of fever and the scourge of cholera infantum is beginning to take its toll of babies. The home conditions are against us in battling with this disease.

GEORGE E. MILLER.

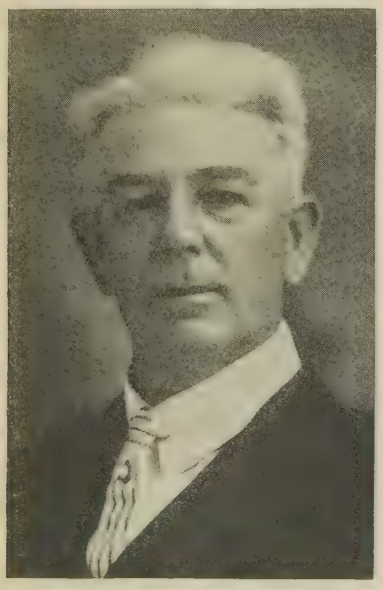
Harda, India.

Beginning the School Year

School has begun again and we have twenty-three girls in the dormitory and could have more had we the space. Mr. Yadao has a good Christian Endeavor organization. Four classes have been started. Two are studying Sunday school teacher training books, one The Acts and the fourth, *Choice of a Life Work.* Twenty-five are enrolled and seem to be interested. A special short course will be given in July and August with a big campaign for numbers. We rejoice in the presence of Mr. Yadao because he is a leader.

LEITH C. FONGER.

Vigan, Philippine Islands.



E. L. Boyd, superintendent California Christian Home, Long Beach

Some Results At Mondombe

Dr. E. B. Pearson of Mondombe, Africa, writes of a great meeting which had just closed in that place, with 228 baptized one Sunday. Over 500 native Christians partook of the Lord's Supper. Gospel teams were sent out into 35 surrounding villages. Mondombe is our newest station, where the people were wild and savage until our missionaries went there a few years ago.

Rain, Rain, And More Rain

Much rain! Higher floods are reported than for ten years. Manila reported seven inches in twenty-four hours. District work and chapel building have almost stopped during the rains which continue for days. The floods have washed the surface soil into the sources of water supply and as a result there is quite an epidemic of dysentery.

The student church increases in numbers and interest. Christian Endeavor socials have been quite a success and now a church social is being planned—a new venture.

The every-member canvass is to be made in August. Bible study classes continue in interest. Pablo Bringas holds Bible study classes for high school students in Bangued and the Abra workers are now there in a four-weeks institute. The institute for Ilocos Sur begins soon and is conducted for pastors, Bible women, elders, deacons and others who desire it.

There were eight tonsillectomies at the hospital last Saturday. The record for one day was ten. We cooperate with the school Red Cross nurse and have special free days. Tonsillectomies are becoming quite fashionable.

MRS. W. H. FONGER.

Vigan, Philippine Islands

Mrs. E. L. Boyd, matron California Christian Home, Long Beach

UNIVERSITY

Missionary Illustrations of Uniform Sunday School Topics

November 1: The Fight Against Strong Drink

Liquor the Great Foe of Missions

"World Prohibition, now a real issue in every civilized nation, will turn upon the results in the United States. Other countries will not be able to afford a lower standard of sobriety and efficiency than the people of America will have for themselves" (*London editorial*).

From long, hard experience America knows the price that must be paid by any nation that permits liquor traffic, and how long, hard and costly must be the struggle to overthrow an evil entrenched by law. Our commission bids us teach what we have been taught.

World's Temperance Sunday Observed in India

A temperance society has been organized in Mahoba, India, to which most of the Christian women belong. World's Temperance Sunday was observed. Thirteen little girls sang the White Ribbon song and others gave a dialogue about temperance work in other lands.

In 1903, the World's W. C. T. U. received a Macedonian call from missions to come over and help fight the "greatest foe of missions," declaring that every missionary dollar would be multiplied by ten by subtracting the liquor traffic from mission fields. Removal of American distilleries to mission lands has multiplied the missionary waste due to the traffic and impels missionary agencies to be militant for prohibition.

A world war is waging and it's being written on the sky over every land that King Alcohol's days are numbered. For the world's sake as well as America's sake missions fight this conflict to a world finish.

MRS. LAURA GEROULD CRAIG.

November 8: Paul's Farewell at Miletus

Other Missionary Farewells

In this farewell, Paul said to the elders, "But I hold not my life of any account as dear unto myself."

Robert Morrison, during the late afternoon of life but while still in the midst of trial and tribulation, found respite from the burdens of the week in his association and comradeship with his family. After four or five hours of preaching on Sunday, he would gather his family around him, even to a favorite Newfoundland dog, and sit on the terrace of his home overlooking the bay of Macao encircled by hills. Then Mrs. Morrison's health failed and she was compelled to take the younger children and return to England. The passage boat came, prayers were offered, farewells were said and the family separated never again to meet in this world.

Dr. Shelton said, "Is the missionary's life and comfort more precious than the gospel which he carries?" After his escape from bandits, broken in health, he insisted upon returning to what he considered his unfinished task. He expected to devote the rest of his life to service in Tibet. He talked much with his two young daughters, bidding them "stand steadfast to the simple truths, for true greatness is simplicity." Mrs. Shelton could not return to Tibet but went to India on a special mission. They said good-bye to their daughters and to their many dear friends in America. They had the trip together across the Pacific and then the parting at Shanghai; this couple who had joined hands in their early years and traveled so bravely through hardships and suffering together must now face life alone—a moment on a crowded wharf, a farewell, and Dr. Shelton went out to his death.

These and many other sacrifices through the centuries "so that I may accomplish my course and the ministry which I received from the Lord Jesus to testify the gospel of the grace of God."

JESSIE REINHARDT.

November 15: Paul's Arrest in Jerusalem

The Ceaseless Conflict Over Incidentals Obscuring Essentials

We are still subject to these little prejudices and distorted perspectives of life today. Thousands of Christian people think that Christianity has a brief for the white race and that America somehow is paramount in the councils of an all-seeing God. We say that Christ is a universal Savior and then we contradict it by our narrow nationalism. We say that all who call upon God are his and then we fix our theological boundaries. The Jews, when they laid hands on Paul at Jerusalem, allowed incidentals to eclipse the great essentials of faith. Let us take care that, two thousand years later, we have learned our lesson from Christian history and do not fall into the same pit.

S. J. COREY.

November 22: Paul Before Felix

Later Missionaries in Prison

"In prisons more abundantly . . . in deaths oft . . in journeyings often . . . in perils of robbers . . in labor and travail . . in watchings often . . in hunger and thirst . . ." has been the heritage of pioneer missionaries from the day of Paul to our own time.

Adoniram Judson, first missionary to Burma, and one of the party who were the first missionaries to sail from the United States, suffered for the kingdom as no other man of his age suffered. He was retained in a death prison eleven months, wearing three pairs of fetters for nine months and five pairs for two months. The five pairs weighed fourteen pounds. At night his feet were tied together, a bamboo pole placed between them and fastened four feet from the floor. The position was too painful for sleep, but not painful enough to cause death. All the while he was thinking of Burma. "It is possible that my life may be spared; if so, with what ardor and gratitude I shall pursue my work; and if not, His will be done; the door will be opened for others who will do the work better."

Dr. Shelton's diary, written during his captivity by bandits, is filled with the spirit of Christ. At different times he wrote: "Prayed for grace to try to do these people good." "I don't know what the Lord wants to accomplish through me, but not my will but thine be done, O God." "It is so good to speak a good word for Jesus Christ, and especially so when the heart to whom you speak has a longing to hear and to do right." After seven weeks of captivity and excruciating pain, he wrote, "I thank the Lord for all his mercies to me and mine. My place of prayer is sweet. Carry on, my soul, carry on. 'My grace is sufficient for thee. My strength is made perfect in weakness.'"

ELINOR LENNEN.

November 29: Paul Before Agrippa

The Heavenly Vision

"Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision."

Across twenty centuries Jesus has flashed into the souls of men and women the same heavenly vision. In every age, with undaunted courage and undying zeal they have gone forth to sacrificial service and victorious death. In obedience to the same heavenly vision, Disciples of Christ now support about seven hundred missionaries in ten foreign fields and America, while many, along with the great Apostle, have given their lives to this supreme program of Jesus. Paul in Europe, Wharton in India, Garst in Japan, Eldred in Africa, Alderman in Mexico, Shelton in Tibet, McLean for all the world fields and the great host who follow in their train will, under the Christ who ever leads on, bring fruition to that heavenly vision until his kingdom shall come and his will be done throughout the earth.

JOSEPHINE M. STEARNS.

Elections and Resolutions of the Convention

International Convention of Disciples of Christ

Officers for 1925-26

President, A. D. Harmon, Lexington, Kentucky; vice-presidents: Harry Rogers, San Antonio, Texas; D. W. Morehouse, Des Moines, Iowa; Mrs. Howard Scott, Wichita, Kansas; recording secretary, Mrs. G. W. Muckley, St. Louis, Missouri; general secretary, Graham Frank, Dallas, Texas; treasurer, J. H. Nance, Dallas, Texas. Terms expire 1926: Mrs. B. L. Smith, Indianapolis, Indiana, Mrs. R. S. Latshaw, Kansas City, Missouri, C. O. Stuckenbruck, Council Bluffs, Iowa, W. F. Shaw, Chicago, Illinois, William G. Rea, Marshall, Missouri. Terms expire 1927: A. E. Cory, Kinston, North Carolina, Mrs. Thomas Baugh, Oklahoma City, Oklahoma, M. M. Amunson, Youngstown, Ohio, Clifford S. Weaver, McKinney, Texas, T. C. Howe, Indianapolis, Indiana. Executive Committee: Joseph W. Hagin, Covington, Kentucky, Allena Grafton, Indianapolis, Indiana, Walter M. White, Memphis, Tennessee, Ray E. Hunt, Lincoln, Nebraska, C. M. Chilton, St. Joseph, Missouri.

Commission on Budgets and Promotional Relationships

C. E. Lemmon, St. Louis, C. C. Buckner, Topeka, Kansas, W. Palmer Clarkson, St. Louis, John R. Golden, Decatur, Illinois, J. H. Atkisson, Fulton, Missouri, T. C. Howe, Indianapolis, Indiana, George A. Miller, Omaha, Nebraska, A. E. Cory, Kinston, North Carolina, Frank Buttram, Oklahoma City, Oklahoma, Ray E. Hunt, Lincoln, Nebraska, W. A. Shullenberger, Des Moines, Iowa, C. H. Winders, Indianapolis, Indiana.

United Christian Missionary Society

Board of Managers—1925-1926*

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*Vacancies will be filled later.

Executive Committee

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Officers for 1925-1926

President, F. W. Burnham; first vice-president, Mrs. Anna R. Atwater; second vice-president, S. J. Corey; recorder, Mrs. Effie L. Cunningham; treasurer, C. W. Plopper; secretaries, Mrs. Affra B. Anderson; Jesse M. Bader, J. H. Booth, Robt. M. Hopkins, Grant K. Lewis, J. H. Mohorter, G. W. Muckley, H. B. McCormick, F. E. Smith, Mrs. J. M. Stearns, Miss Lela E. Taylor, Miss Daisy June Trout, C. M. Yocum; secretary-treasurer, M. H. Gray; secretary-editor, W. R. Warren; western representative, W. F. Turner.

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Floyd A. Bash, Colorado Springs, Colorado, M. D. Clubb, Dyersburg, Tennessee, Harvey Baker Smith, Washington, D. C.

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L. G. Batman, Youngstown, Ohio, Melvyn R. Thompson, Marshall, Missouri, David H. Shields, Minneapolis, Minnesota, F. E. Davison, Oak Park, Illinois, L. C. Howe, president, Vincennes, Indiana, E. L. Day, Edward Jackson, H. E. Jensen, J. W. Putnam, vice president, P. H. Wood, Charles O. Lee, Earl N. Griggs, Riley C. Adams, treasurer, Indianapolis.

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Seattle, Washington, Edgar D. Lee, Columbia, Missouri, W. Hume Logan, Louisville, Kentucky, Arthur M. Long, Enid, Oklahoma, I. N. McCash, Enid, Oklahoma, J. P. McConnell, East Radford, Virginia, S. J. McFarland, Dallas, Texas, D. W. Morehouse, Des Moines, Iowa, Daniel W. Ohern, Oklahoma City, Oklahoma, Roy K. Roadruck, Spokane, Washington, Harry Rogers, San Antonio, Texas, Mrs. Maude Lucas Rumpler, Indianapolis, Indiana, Mrs. Luella St. Clair-Moss, Columbia, Missouri, Joseph A. Serena, Cape Girardeau, Missouri, Mrs. Cephas Shelburne, Sherman, Texas, W. A. Shullenberger, Des Moines, Iowa, Bin T. Smith, Shelbyville, Indiana, E. F. Snavely, Lincoln, Nebraska, C. L. Snidow, Lynchburg, Virginia, O. P. Spiegel, Montgomery, Alabama, George Stewart, Winnipeg, Manitoba, Canada, Carl B. Swift, Springfield, Missouri, Mrs. Alda R. Teachout, Cleveland, Ohio, B. D. Van Meter, Des Moines, Iowa, E. M. Waits, Fort Worth, Texas, Mrs. L. N. D. Wells, Dallas, Texas, Walter M. White, Memphis, Tennessee, Allen Wilson, Winchester, Kentucky, Bert Wilson, Eureka, Illinois, John H. Wood, Canton, Missouri.

Association for the Promotion of Christian Unity

President—H. D. C. Maclachlan, Richmond, Virginia, first vice-president, W. F. Rothenburger, Springfield, Illinois, second vice-president, Edgar DeWitt Jones, Detroit, Michigan, secretary, H. C. Armstrong, Baltimore, Maryland; commissioners for a term of three years: J. G. Warren, Los Angeles, California, L. N. D. Wells, Dallas, Texas, E. M. Bowman, New York City, Peter Ainslie, Baltimore, Maryland, J. H. Goldner, Cleveland, Ohio, H. C. Armstrong, Baltimore, Maryland, Homer W. Carpenter, Chattanooga, Tennessee, Roger T. Nooe, Frankfort, Kentucky.

Commissioner for two years, to succeed F. W. Burnham, resigning, J. J. Castleberry, Cincinnati, Ohio.

Resolutions Adopted by the Convention

The Committee on Nominations

It is recommended that the committee on nominations for the year succeeding this current national convention be called together and organized in anticipation of the report they must make at the next annual convention.

To accomplish this change, we recommend such constitutional change as may be required, and further,

We recommend the election of members of the Nominating Committee be for *three* years that there may be conserved to each committee such unhurried judgment as will best accomplish the work for which it was constituted. Referred to the board of managers of the United Christian Missionary Society.

Offerings to International Convention

Recommendation urging churches to include offerings to the International Convention in their budgets for the ensuing year.

Near East Relief

The convention commends the cooperation of its pastors, Sunday school superintendents, editors and other officials and members in the work of Near East Relief and requests that they continue their generous support, authorizing the president to continue the advisory committee to assist in future plans, including community campaigns and the observance of Golden Rule Sunday, December 6, 1925.

Observance of Centenary

WHEREAS, the year 1828 seems to be the year of definite movement for the organization of churches of Christ on the New Testament basis by the Campbells, Barton W. Stone, Walter Scott and others, and

WHEREAS, we are approaching the close of the first one hundred years of the history of these churches of Christ in their efforts to establish churches on the faith and practice of the New Testament,

THEREFORE, be it resolved by this convention that we instruct the executive committee of the United Christian Missionary Society to definitely indicate this great historic event when these churches to restore New Testament Christianity were first constituted and prepare, in connection with the proper committee, a program which will properly memorialize this great event. Referred to the executive committee of the International Convention.

The Liquor Traffic

Believing that the suppression of the legalized liquor traffic was of great benefit to the physical, economic, moral and spiritual life of the people of America; and

Believing that certain interests have made and are making mighty efforts to continue the illegal traffic in intoxicating liquor, because of the enormous financial profit; and

Believing that a fearful disregard for law seems apparent throughout our beloved nation, due in part at least to the illegal traffic and the accompanying propaganda; and

Believing that many who are engaged in this unlawful business are occupying high positions in the social and business life in many communities; and

Believing that it is generally conceded that the churches, through their membership, created the sentiment that made possible the passage of the prohibition amendment to the constitution of the United States and the accompanying laws, and believing that the churches can in the same way create enough sentiment to enforce the same; therefore be it

RESOLVED, that the members of the International Convention of Disciples of Christ believe that every person who is connected with such business either as manufacturer, seller, distributer, purchaser or consumer, is an enemy of the commonwealth, and be it further

RESOLVED, That the ministers of the churches of Disciples of Christ of America be asked to present to the members of the churches the fact that engaging in such illegal acts makes a person untrue not only to the best government of which we have any record, but to the church which we love and to the best interests of the entire world; and be it further

RESOLVED: that the Board of Temperance and Social Welfare be and is hereby requested to furnish copies of this preamble and resolutions to the pastor and officers of every church in our brotherhood, with the request that it be read at the first meeting of the church officers and at the Lord's Day service of the church and published in the local newspapers, if possible, with the endorsement of the local church.

Educational Research

WHEREAS: There seems to be some misunderstanding among certain teachers, educators, students and research workers as to the attitude of the ministry and layman of the brotherhood toward research endeavor,

RESOLVED, that we, the Disciples of Christ in International Convention assembled at Oklahoma City stand squarely behind educational research in all of its departments, and that we urge and encourage all colleges associated with the brotherhood to make educational experiments and to lend all aid possible to educators, teachers, students, and research workers in the forwarding of any truth that may seem of benefit to mankind. Referred to the Board of Education.

Comity Agreement in Japan

That the International Convention of Disciples of Christ recommend through the executive committee of the United Christian Missionary Society,

1. To all mission boards represented in Japan and

2. To the Japan Christian Council,

The study of the possibility of a comity agreement in Japan to the end that denominational duplication may be decreased, and a plan formed for the evangelization of the whole of Japan in as short a time as possible. Referred to the United Christian Missionary Society.

Expressing Our Sympathy for China

We, the Disciples of Christ, assembled in International Convention at Oklahoma City desire to express to China our deep sympathy in her efforts to secure the revision of the unequal treaties now in force between her and western nations.

Furthermore we urge our government in the forthcoming conferences in Peking to do all in its power to secure for China tariff autonomy and the abolition of extra-territoriality.

Regarding the College of Missions

The following recommendations grew out of the survey of the College of Missions ordered by the international convention held at Winona Lake, Indiana, in 1922.

1. That the College of Missions be reorganized upon the some plan that obtains among the other educational institutions of the brotherhood, with an independent, self-perpetuating board of trustees, the reorganization to take effect at such time as the present holding organizations can make the change.

2. Whereas, the United Christian Missionary Society must depend largely upon the College of Missions for the special training of its missionaries; and

Whereas, the College of Missions has been entirely supported by the Christian Woman's Board of Missions and the United Christian Missionary Society since its founding fifteen years ago; and

Whereas, it will require time for the board of trustees and the friends of the

college to build up a sufficient amount of income to enable it to maintain its present high standard of service;

Therefore, we recommend that the United Christian Missionary Society grant to the College of Missions for a period of eight years financial aid which shall, with income from the present endowment, amount to $25,800 per year for the first four years; $20,000 the fifth year; $15,000 the sixth year; $10,000 the seventh year, and $5,000 the eighth year, unless the actual income from endowments for the eighth year be in excess of $5,000 in which event the actual amount of such income shall constitute the aid for the eighth year.

3. That the Christian Woman's Board of Missions and the United Christian Missionary Society shall be asked to work out, as soon as possible, with the trustees of the College of Missions, some plan by which the College of Missions may continue to have the full benefit, as far as possible, of all endowment and special funds and property now held by them as trustees.

4. This reorganization is recommended with the understanding that, when the new organization is affected, and during the years in which the college receives financial aid from the United Christian Missionary Society, the executive committee of the United Christian Missionary Society shall nominate three members of the board of trustees, and that no salaried officer of any organization of the brotherhood shall be eligible to serve on the board of trustees of the College of Missions.

Peace Conference Committee

Introductory Statement:

In accord with a resolution, reported from the committee on recommendations, and adopted by the International Convention of Disciples of Christ, in session at Cleveland, Ohio, October, 1924, a Peace Conference Committee was formed, the purpose and work of which was to bring a larger measure of peace and satisfaction to our brotherhood. Under the provisions of the resolution, this committee was to be chosen from the membership of the executive committee of the International Convention of Disciples of Christ. It was to consist of five members, two of whom were to be selected by the agencies reporting to the convention; two were to be selected by brethren dissatisfied with the management of some or all, of these agencies, and one was to be selected by the executive committee itself.

The first meeting of this committee was held at the Marquette Hotel in the city of St. Louis, July 7, 1925. The purpose of this meeting was to effect an organization of the committee, decide as far as possible upon a course of procedure and to arrange for a meeting at which there should be a hearing of the issues involved and from those persons who under the provisions of the resolution had been chosen to present these issues. The committee met, chose Claude E. Hill as chairman and M. M. Amunson secretary, and arranged to meet at the Claypool Hotel, in Indianapolis, Indiana, at two o'clock on the afternoon of September 15, 1925.

The resolution creating this committee, after providing for its constitution, further provided that a committee consisting of not more than five persons should appear before the committee representing the agencies and that a committee consisting of not more than five persons should appear as representing our dissatisfied brethren.

At two o'clock on the afternoon of September 15, the committee met in the city of Indianapolis. The following brethren were present as representatives of the agencies: Stephen J. Corey and Robert M. Hopkins from the United Christian Missionary Society; H. C. Armstrong from the Association for the Promotion of Christian Unity; H. O. Pritchard from Board of Education; Milo J. Smith from Board of Temperance and Social Welfare. The following brethren were present as representatives of the dissatisfied brethren: Z. T. Sweeney, S. S. Lappin, John T. Brown, W. R. Walker and P. H. Welshimer. The committee was in session from two until five o'clock on the afternoon of September 15 and from seven until twelve o'clock on the evening of September 15. It adjourned to meet at nine o'clock on the morning of September 16 and continued in session until twelve-thirty, when it reached a final adjournment of the hearing. During the hearing there was a full and frank discussion of those issues and problems which seem to trouble our people and disturb the peace of our brotherhood. The discussions were all with the manifest purpose of assisting the Peace Conference Committee of five to reach a clear understanding of those matters which disturb our peace as a people and to help the committee in pointing the way to unity and better cooperation among us. After the hearing had concluded, the Peace Conference Committee of five consulted together, fully cognizant of the grave responsibility which they bore to Almighty God and to our great brotherhood.

And now after prayerful deliberation, in the love and fear of Him before whom all must at last appear; and with the sincere desire that, in some measure at least, the purpose for which the committee was formed will be achieved, we submit this report with recommendations to the executive committee of the International Convention of Disciples of Christ.

First:

It has become apparent to the committee that, in a very large measure, the peace of our people is disturbed and the unity of effort by our forces broken by the conviction held by a considerable number of our brethren that the United Christian Missionary Society retains in its employment, as missionaries, brethren who are committed to the belief that it is proper and right to receive unimmersed persons into the membership of Churches of Christ. Your committee does not presume to pass judgment as to whether this is or is not true. We only wish to state that many of our people esteem it to be true, and as a result of this conviction, are grieved and alienated from whole-hearted support of the work of the United Christian Missionary Society. In view of this situation and in order to promote peace and unity among us, and to enlist all our people in the work of the society, we submit the following recommendations:

1. That no person be employed by the United Christian Missionary Society as its representative who has committed himself or herself to belief in, or practice of, the reception of unimmersed persons into the membership of Churches of Christ.

2. That if any person is now in the employment of the United Christian Missionary Society as representative who has committed himself or herself to belief in, or practice of, the reception of unimmersed persons into the membership of churches of Christ the relationship of that person to the United Christian Missionary Society be severed as employee. And that this be done as soon as possible, with full consideration given to the interests of the person involved without jeopardy to the work of the society.

It seems proper to your committee to set out its reason for the foregoing recommendations:

We believe that such procedure made effective as the administrative policy of the United Christian Missionary Society is in harmony with the historic position of our brotherhood. As a people and for more than one hundred years we have believed and taught that immersion is the baptism commanded by our Lord Jesus Christ and practiced by the New Testament church. We have believed and taught that only immersed believers should be received into the membership of Churches of Christ.

We believe that such a procedure made effective as the administrative policy of the United Christian Missionary Society, is a democratic procedure and in accord with the democratic spirit of our people. It is the judgment of your committee that the majority of our people, and of our churches, do not consider it right and proper to receive unimmersed people into the membership of Churches of Christ. The United Christian Missionary Society is the business agent of our people and of our churches. It seems, therefore, to your committee that it is in keeping with our policy and in harmony with our democracy, that such persons only be employed as representatives of the society whose views are in harmony with the views of the majority of those who employ them and whom they represent.

We make this recommendation because we believe it will assist in bringing peace to our brotherhood and in large measure restore our unity, without which we will be but an impotent agent in the hands of God for the redemption of the world.

Second:

With the adoption of the resolution in reference to open membership and fully cognizant of the divisive nature of this question, we recommend that all our agencies administer their work in accordance with our historic position as a people; that, while recognizing the necessity of conference and cooperation with denominational bodies, yet due care be observed not to interpret the Restoration movement in denominational terms; that all our people trust implicitly the United Christian Missionary Society as not only able, but willing to make effective the will of the people whose servant the society is; that all of us be patient, remembering that time is necessary to effect changes and make readjustments without injustice to persons or injury to the work of the society; and that our breth-

(*Continued on page* 59.)

Here and There in Oklahoma City

THE registration for the convention was over 53,000. Oklahoma City, with a population of about 140,000, was equal to the emergency of caring for this great body, due to the painstaking planning of the committee in charge, and the cooperation of the Chamber of Commerce and other organizations, as well as the hospitality and friendliness of the churches of the city.

Preceding the convention, beginning October 1, conferences were held by the religious education workers, state officers of the woman's work, and the National Evangelistic Association was in session for two days. Any one of these gatherings was a national convention in miniature.

I. S. Prokhanoff, president All-Russian Union of Evangelical Churches, Leningrad, Russia, and John Johnson, pastor Russian Church, Chicago

Free transportation service was provided by a thousand automobiles placed at the disposal of the delegates, each bearing the sign "Visitors—This Car is Yours."

The weather ranged in temperature from 35° to 88°, with two days of rain intervening, but did not interfere with the attendance at the sessions of the convention.

It was a convention of banquets and special meals, about fifty being served in connection with different interests. Over 500 were in attendance at the Jubilee banquet celebrating the seventy-fifth year of the American Christian Missionary Society, and many were turned away. Representing the 107 Bible schools enrolled in the Thousand Dollar Club, 358 attended a noon luncheon at the Skirvin Hotel. One of the most popular of the banquets was in honor of the thirty-five years of service rendered by George W. Muckley in the interest of church erection. The birthday cake with thirty-five candles was topped by the replica of a steepled church.

Eleven special conferences were held each morning from eight to nine o'clock, representing as many interests, and entirely outside the regular convention program. In connection with the last session of the Ministers' Wives Conference a breakfast was enjoyed to which the husbands were invited. Talks were made by Arthur A. Everts of Dallas and R. A. Long of Kansas City. Mr. Everts presented each minister's wife with a sterling silver pencil to which was attached a red paper cross bearing statements on tithing. Messages from missionary wives, home and foreign, showed that the joys and responsibilities of the ministers' wives are the same everywhere.

In the report of the five-year campaign it was shown that there have been 17,116 baptisms on the foreign fields in that time. The percentage of gain is 12 2/10 on foreign fields as against 5 8/10 in the home land, with less than 3,000 churches reporting. The average was 700 additions a day or over thirty an hour.

J. B. Briney declared that there are some people who have been around the world and think they are pretty much traveled, but that he has been around the sun eighty-six times! He was probably the oldest delegate present, while the youngest was Betty Jean Wingo of Wills Point, Texas, ten weeks old, who traveled 326 miles in a Ford.

About 2,500 people gathered at the Capitol building for the sunrise prayer meeting on Sunday morning, led by R. A. Long. Governor Trapp was present and he and all state officers held open house at the conclusion of the service.

The communion service was held in the tabernacle of the First Baptist Church with an overflow filling the First Christian Church. It was estimated that 4,000 were served and an offering of $1,780.35 was given for ministerial relief. More than a hundred deacons served in the tabernacle, the entire service lasting but fifty minutes. The choir consisted of 400 members of the Oklahoma City Christian church choirs and a chorus from Phillips University, Enid.

In the Who's Who of the convention program there appear 117 names of persons from twenty-four states and five foreign countries. Every speaker and devotional leader, without exception, was present and ready to respond to the duty assigned. Fifty of these speakers were on the program for their first appearance in an international convention.

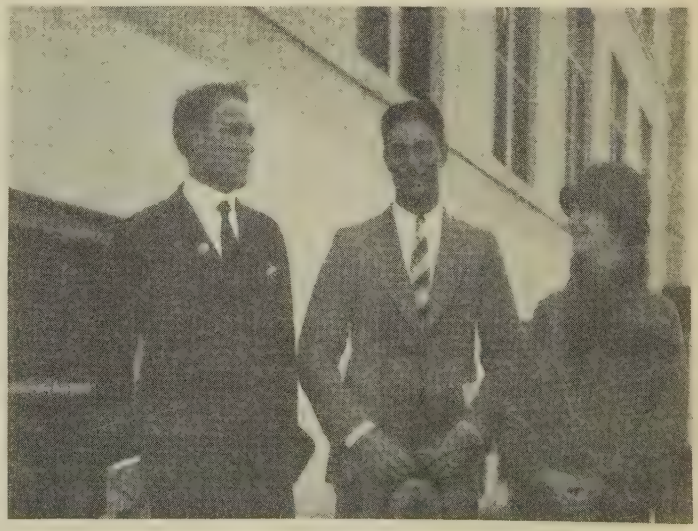
Two groups of one hundred persons each and a children's group of thirty added appreciated contributions to the program. The children came from Juliette Fowler Home, Dallas, Texas. The others were the Phillips University chorus of one hundred, and the hundred workers from the various fields, at home and abroad, in which the United Society is working, and who were introduced on Thursday evening in the three churches where the sessions were held.

The Saturday evening program was in the hands of twelve young people from three colleges: Cotner, Phillips and Texas Christian University. The Christian Endeavor sessions on Sunday evening were led by prepared teams from three Endeavor societies of the state, Durant, Bartlesville and Stillwater.

A large number of children and young people from Oklahoma City participated in the pageants which were given twice a day in the exhibit rooms of the United Society. These pageants were under the direction of Miss Mary Gray of Edmond, Oklahoma, head of the dramatic department of the high schools of Oklahoma City, who gave her services without charge.

Much interest centered about the sextette of sweet singers from Jarvis Christian Institute as well as the Sunflower quartette of ministers, as they rendered numbers from time to time.

All who attended the graded department sessions of the Bible school of the First Christian Church were enthusiastic in their appreciation of the splendid equipment and efficient manner in which the services were



T. T. Roberts, the new president of Randolph College, Cisco, Texas, Mrs. Roberts, and the son who plans to be a medical missionary

Two missionaries from Japan: Mrs. C. F. McCall and Miss Ada Scott

conducted. Much of the credit is due to Abbott Book, the religious director.

The exhibit in the basement of Masonic Temple was the best ever prepared by the organized agencies, attracting widespread interest. Posters representing all phases of the work were attractively placed. A huge cake in three tiers, with seventy-five electrically lighted candles represented the seventy-five years of the American Christian Missionary Society. A model church, with its diminutive minister and people, with the communion table and baptistry occupying central positions, attracted much interest. Curios were there from the foreign fields and missionaries in charge to explain them as well as their work. Perhaps nothing attracted more attention than the plot of Bolenge station, drawn to scale, which Dr. J. G. B. Barger had prepared for the occasion.

For the next president of the convention the educational field was invaded in the choice of President A. D. Harmon of Transylvania College.

Mr. and Mrs. J. B. Lehman of Southern Christian Institute, celebrated their thirty-fifth wedding anniversary while at the convention.

A message was received from President and Mrs. Charles T. Paul expressing their regret at not being at the convention on account of the illness of President Paul.

As vice-president of the convention Mother Ross presided at the opening session and introduced the president, J. H. Goldner. A gavel for her use was sent from Africa by her son, Emory. It was fashioned of ivory and ebony and inlaid with elephant's hair, reproducing the colors of the Belgian flag. A similar gavel was sent to Mrs. Clifford Weaver for use in the Ministers' Wives conferences. President Goldner used a gavel made from wood brought from Jerusalem.

The convention has come to look each year for a message of love from J. H. Garrison. This year is was read by his son, W. E. Garrison of Chicago.

Talking Education
R. F. Finch, alumni secretary of Drake University and G. I. Hoover, secretary Board of Education.

A custom has grown up through the years of having a breakfast on Sunday morning with the missionaries. This is now called the McLean Missionary Breakfast. It has grown to such proportions that the attendance has to be limited to 300. This year it was held at the Oklahoma City Club and proved one of the high spots of the entire convention. A souvenir card was at each plate, bearing a picture of A. McLean and an extract from his writings.

Miss Mary Gray
Director of the pageants at Oklahoma City.

Roy G. Ross

WORLD CALL is happy to present to its readers Roy G. Ross of Milwaukee, Wisconsin, who, on November 1, will assume his new duties at headquarters as one of the young people's superintendents in the department of religious education. Mr. Ross comes to the position formerly held by H. L. Pickerill who resigned early in September to join the faculty of Texas Christian University. He is extremely well fitted for his new work both by training and experience, and comes with the hearty indorsement of scores of leading figures in the religious educational field. Of him, Professor Luther A. Weigle, head of the department of religious education of the Divinity School, Yale University, writes: "Mr. Ross has an alert mind, is a conscientious worker, has an attractive personality and is a young man of excellent character and a genuine consecration."

A graduate of Eureka College, Mr. Ross took his B. D. Degree at the Yale Divinity School majoring in religious education. He has since then held several successful pastorates and comes to St. Louis from Milwaukee where he has been for several years pastor of the Second Christian Church. He will be a welcome acquisition to the headquarters family and will readily find a place in the heart and life of our great young people's work.

With our welcome to Mr. Ross we express our sincere regret that Mr. Pickerill found it necessary to sever his connection of four years with the religious education department where he has served so acceptably. As a national leader he has been eminently successful and hosts of young people throughout the length and breadth of the land pay tribute to his influence in their lives. Mr. Pickerill has very fine and high educational ideals and knows what to do with them. That his work in T. C. U. will be successful there is no doubt and the administration is to be congratulated upon securing his services.

Board of Education and Work of Our Colleges

Drake's new stadium nearing completion—Butler issues daily paper—Much progress in endowment crusades—Phillips receives gift of $100,000

THE records of the office of the Board of Education and the reports from the field indicate that Go-to-College Sunday this year was more widely and generally observed than any since the Board of Education began the promotion of the day.

Dr. J. Ross Stevenson, president of Princeton Theological Seminary, delivered the address at the opening of the College of Religion of Butler University, Wednesday, September 16.

Twenty-two different colleges, universities and educational associations sent official representatives to the seventy-fifth anniversary of Hiram College.

John Ray Ewers, graduate of Hiram College and the Graduate Divinity School of the University of Chicago, served as University Preacher at the University of Chicago in a recent engagement.

Dr. Thomas B. McCartney, formerly dean of Transylvania College, has become the head of the department of economics and sociology in that institution. Dr. McCartney holds the degree of Doctor of Philosophy from the University of Virginia. He has done special work at Columbia in relation to his present department of work.

On September 15, Butler University entered the newspaper field with a daily for the first time in the history of the institution. The *Butler Collegian,* which has been published for forty years, now appears as a daily. The *Collegian* is published under the direction of the department of journalism and is to play an important part in the "laboratory work" of the department, which is headed by Professor Birdsong.

The new stadium at Drake University, Des Moines, Iowa, is nearing completion. It is being built of brick, cement and steel. It will accommodate from twenty to thirty thousand people and is one of the very best of its kind in the Mississippi Valley.

George L. Peters, who for the past two years has been the budget secretary of the Missouri Educational Commission, has accepted the superintendency of the sixth missionary district, Missouri Christian Missionary Society. By personal contact, public address, and literary contributions he rendered the cause of education a splendid service.

Professor Floyd Reeves, who for three years has been the head of the department of education of Transylvania College, is spending the fall quarter at the University of Chicago studying in the School of Education. Professor Reeves has an associate relationship with the department of endowments of our Board of Education. He is rendering a highly important service in the making of educational surveys of our institutions.

T. T. Roberts, who for eleven years was connected with Phillips University as a field secretary and business manager, and who for nine months was a member of the field force of the Phillips Endowment Crusade, has been elected president of Randolph College, Cisco, Texas, and has already entered upon his duties as college executive. This college is taking on industrial features as a means of self-help to students.

Henry G. Harmon, son of Dr. and Mrs. A. D. Harmon, graduate of Cotner College and postgraduate student at Transylvania, has been elected head of the history department of Culver-Stockton College, Canton, Missouri. He entered upon the work of the department with the opening of the fall semester.

Four new professors appear on the faculty of Atlantic Christian College, Wilson, North Carolina, this year: Miss Henrietta Ruhsenberger, a graduate of Oxford College with a Master's degree from Indiana University, department of modern langauges; Miss Annette Steele, with graduate training in the universities of Illinois and Wisconsin, department of English; C. H. Hamlin, a graduate of the University of Virginia, and postgraduate of the University of Chicago, department of social science; Mrs. W. A. Lucas, after a summer spent at the Emerson School of Oratory, returns as a teacher in expression and voice culture.

Harold E. Fey, of the workers' staff of the First Church, Lincoln, Nebraska, is doing the work of student pastor at the University of Nebraska while Dr. J. W. Hilton is working with the endowment department of the Board of Education. The board of directors of the Nebraska Christian Foundation, the religious corporation responsible for the work of the Christian churches at the University of Nebraska, reported to the state convention of Nebraska that they desired Professor Reeves of the Board of Education to make a survey of the work among Christian church students at the University of Nebraska and report findings and recommendations to the board.

Miss Helen Pritchard, eldest daughter of Dr. and Mrs. H. O. Pritchard, was married to William D. Criswell of Cleveland, Ohio, at Indianapolis, September 12. The wedding took place at the home of the bride and the ceremony was performed by Dr. Pritchard. Both Mr. and Mrs. Criswell are graduates of Hiram College. They will make their future home in Cleveland.

On September 14, the date of the opening of Spokane University, Spokane, Washington, Professor W. E. Adams, who for several years has served the departments of sociology and expression for part time, began his work in the departments upon a full-time basis. Professor Adams is highly esteemed by the student body and the constituency of the school.

Professor J. H. Allen of the department of modern languages at Phillips University, Enid, Oklahoma, attended the summer session of the National University of Mexico, Mexico City. Professor Allen states that the Mexican university had an enrollment of about 400 students in the summer school, of whom 200 were teachers of Spanish in the United States, and that every state in our union was represented except three.

Dr. E. R. Cockrell, president of William Woods College, Fulton, Missouri, has spoken recently in the county conventions at Jacksonville, Atlanta, and Paris on "The Relation of Our Colleges to Christian Education." William Woods opened its fall session with an increased attendance over last year and with several new teachers. In the way of recreation, exceptional facilities for horseback riding with a trained instructor are offered. The Y. W. C. A. is active and has a well defined program of helpfulness to students. Frank Lowe, minister First Christian Church, Mexico, Missouri, will give instruction in religious education at regular periods each week during the year.

The University of Chicago Chooses President

Dr. Max Mason, professor of mathematical physics at the University of Wisconsin, a distinguished scientist, inventor of a device for submarine detection in war, known as a research scholar, alumni worker and friend of students, was chosen in August as president of the University of Chicago to succeed Dr. Ernest D. Burton who died on May 26. Out of eighty names suggested for the position Dr. Mason was unanimously chosen by the board of trustees. President Mason began his administrative duties October 1.

Encouraging Progress in Endowment Crusades

Drake University, through its financial director, E. C. Lytton, announces a gift of $50,000 to endow a chair of Christian doctrine in the College of the Bible at Drake. The gift is from Violet, Elsie, Maida Belle and George Charls, members of the Morgan Valley Church of Christ, near Prairie City, Iowa.

The crusades under the direction of Dr. H. H. Harmon of the department of endowments of the Board of Education made substantial progress during the month of August, The Cotner Crusade gained $24,691.50, making a total of $627,662.92.

The Hiram Crusade gained during August $27,865, making a total of $110,287.33 on August 31. The Phillips Crusade gained during August $75,008, making a grand total on August 31 of $875,520.50.

Announcement is made that on July 31 the Phillips family of Butler and New Castle, Pennsylvania, made a gift of $100,000 to Phillips University. The total gifts of the Phillips family to this institution from its beginning now total $340,000.

G. I. HOOVER.

The Church the World Needs

(*Continued from page* 16.)

out God, are abnormal and incurably unhappy is because their manner of life is a violation of the fundamental law of their being. Augustine spoke out of a varied and a costly experience and with clear insight when he said: "Lord, thou hast made us for thyself and our heart is not at peace until it rests in thee."

God, whom man yearns for and needs, can be found. He is beneath, behind, above and within his universe. His presence is as pervasive as the atmosphere. "He is not far from each one of us; for in him we live and move and have our being." He has always been trying to find a place in the consciousness of man. He yearns to become a part of all his living. Jesus is the supreme, the perfect expression of that divine yearning; and the cross is the dramatic and tragic climax of God's effort to break through to man. "God was in Christ reconciling the world unto himself."

"It Is Your Job"

Assemble all that has been said about the message, the mission, the work of the church, and it can be adequately expressed in the simple, direct appeal of this soldier. "Tell us about God," that is what the world needs and really wants, even though it does not always know it.

God's gift to us is God himself. Jesus is the medium through whom he made the gift of himself tangible, intelligible and available to man. In the last analysis, to "make disciples of all the nations" means to give them "the God of our Lord Jesus Christ." This is the essential mission of the church.

The primary work of the church is not to give the world a doctrine or a dogma, a theology or a theory, a ritual or a rubric, an organization or a method, a creed or a code, but the God of Christ crucified. Let God become a reality in a man's life and you can trust him to find an appropriate theological, ceremonial, ritualistic, institutional, and ethical setting for his religion. Our first responsibility is to lead man into actual experience with God. The utensils and appurtenances of his religion are secondary.

It is the function of the church to educate not legislate, to vitalize not codify, to inspire not institutionalize, to create the will to obey the law not administer the law. Our work is to Christianize society, to spiritualize all living, to bring about "the increase of God" in life everywhere.

In order to succeed at its divine task the church must not degenerate into a money raising institution, devoting more energy to getting money than to giving God. Nevertheless, the church that most faithfully gives God, most easily gets and gives money.

The church must not allow itself to be dragged into partnership with every promotional scheme and reform movement that professional uplifters, enthusiasts and fanatics propose. It must not cheapen the pulpit by making it an advertising bureau for every new venture that some zealot starts. However, the church that is really giving God to the world will be the inspiration and the ally of every worthy work.

Recently there appeared in a daily paper a letter from a reader. My attention was arrested by his opening statement: "Mr. Editor, I wish to write this letter in defense of God." How naïve, how presumptuous! The God whom the Psalmist calls his "sun and shield" his "rock and salvation" his "high tower" "his defense," this weak little man proposes to defend. The world will never respect or worship a God that Christians need to defend. It is not our business to defend God but to declare him. We cannot commend our God by rhapsodizing or agonizing about him, but by faithfully expressing him in terms of conduct. We are not responsible for keeping God alive in the world, but for letting him live in us. It is not our

A Trio from Headquarters
Mrs. Anna R. Atwater, Miss Lela E. Taylor and Mrs. Josephine M. Stearns.

speculations about God that impress people, but our transforming experiences with him.

The world will not find God in the earthquake of our dissensions, or in the whirlwind of our controversies, or in the crackling fires of our fierce hatreds, but in the still small voice of a Spirit-filled church.

> By all ye will or whisper,
> By all ye leave or do,
> The silent, sullen peoples
> Will judge your God and you.

If the church would give God to the waiting world the pulpit must not deteriorate into a lecture platform. We ministers must resist the temptation to preach timely or popular sermons. We must shun the ambition to be known as up-to-date pulpit orators who draw big crowds. The minister who degenerates into a Sunday lecturer talks about the events of the day; but the true prophet of God interprets them in the light of the Gospel he preaches. The one delivers a timely lecture, the other proclaims a timeless message for the times. The one gives the crowd entertainment, the other gives the congregation God. The one hears the clap of hands, the other the cry of the penitent. The one will be rewarded with a broken heart, the other, with the joy of the Lord.

A sermon has not fulfilled its God-revealing mission unless the congregation involuntarily, spontaneously says: "Surely God is in this place * * * * This is none other than the house of God; and this is the gate of heaven." Whenever we ministers enter the pulpit may these tumultuous words of the prophet resound in our ears: "O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength, lift it up, be not afraid; say unto the cities of Judah, 'BEHOLD YOUR GOD.'"

Ministers and Churches of Christ, if you sincerely want to "make disciples of all the nations" then "tell us about God; it is your job."

"You Ought to Know"

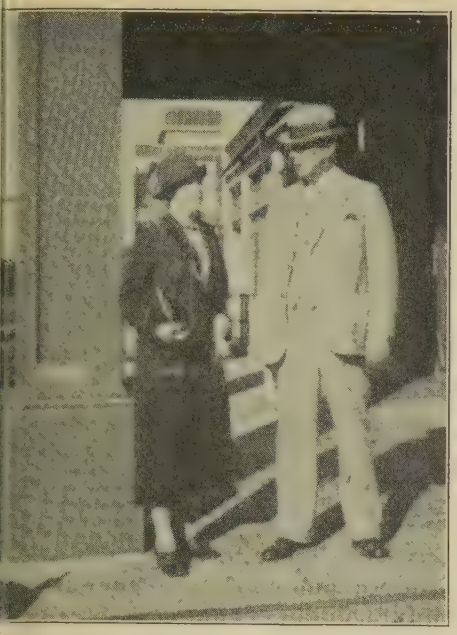
Know what? Know God. You not only ought to know him, but you must know him. The church cannot talk intelligently, authoritatively, and convincingly about God unless it knows him. It cannot give God unless it possesses him.

The form of poverty that emaciates and debilitates the church today is not poverty of money, or poverty of machinery, or poverty of men; or poverty of learning, but poverty of experience with God. The church does not know God face to face. It knows many things about Him; but knowing things about God is no substitute for knowing God. The church has an elaborate theology, but a limited God. A Bishop was invited to deliver a series of addresses before a group of churches in one of our cities. He went there in advance to consult with the committee on the choice of subjects. Various suggestions were made. At last one of the layman said: "Why don't you talk to us about God? We hear about everything else these days in our churches. We need God." Here comes a call for God, not from the world, but from the church. Why?

Recently Sir Arthur Balfour of England addressed the Cleveland Chamber of Commerce, the most representative and influential civic body in that city. When did these big business and professional men give their heartiest applause? It was when he said: "Our greatest need just now is religion." In church circles there are repeated calls for a revival of religion; but no one seems to start it. It cannot start until the church once more has a real God.

Just now the church needs, above everything else, a fresh experience with God, a new finding of God. It must know God. This is the new learning that ought to have first place in the curriculum of every congregation. The background of real religion is a first hand experience with God. As long as the church has nothing more than a hearsay of God it will have a religion devoid of reality, passion and compulsion; a religion divorced from life.

The church cannot reason or argue or organize or agonize itself into an ex-



Mrs. F. W. Burnham discusses the convention with L. J. Massie of California

perience with God. Only one way leads up to God and that is the road of repentance. This humble pathway the church must tread again. Before the world's call for God can be answered there must be repentance; and this repentance must begin, not in the world, but in the church. Another John the Baptist must appear who dares to say to us churchmen of the twentieth century: "Ye offspring of vipers, who warned you to flee from the wrath to come? Bring therefore fruit worthy of repentance; and think not to say within yourselves, we have Alexander Campbell to our father; for I say unto you that God is able of these stones to raise up children unto Alexander Campbell." "Repent ye therefore and be converted that there may be seasons of refreshing from the presence of the Lord."

When the church walks the lowly path of penitence and presses on through the narrow gateway of the new birth it will once more have a real God. Then will it be a recognized authority on God, a specialist in religion. No longer will it consent to be a tardy, timid follower in the rear of the procession; but it will become a bold blazer of new trails of usefulness as it ventures into the spacious and unexplored areas of vision, service and achievement. Speaking with authority and the power of experience it will compel the world in its mad rush to ruin to stop and stand in awe as it says: "Behold your God!"

As a minister of the gospel I have no commission from God to spend my time in profitless controversies that divide men into contentious factions and delay the work of "making disciples of all the nations." I have been ordained to go out with Jesus to his Olivet of simple faith, with him down to his Gethsemane of agonizing prayer, with him through his Galilee of humble service, with him up to his Calvary of sacrificial self-giving, with him in the power of his resurrection, with him everywhere, giving God, his Father and my Father, to an exiled, orphaned, homesick world. Wherever I go by night or day I am haunted by the appeal of the soldier in France: "Tell us about God; it is your job; you ought to know."

Enjoying the fellowship at Oklahoma City

W. B. Blunt, Marianna, Arkansas, J. C. Mason, Forrest City, Arkansas, Chas. A. Chastain, Dallas, Texas, H. A. Hammond, Paragould, Arkansas.

Resolutions Adopted by Convention

(*Continued from page* 54.)

ren give loyal support to the United Christian Missionary Society, as to our other agencies, to the end that the gospel may be preached and the church built up in all the earth.

Third:

We recommend that in and by the adoption of the recommendation in reference to open membership as contained in this report, that any and all previous resolutions, recommendations and interpretations bearing upon open membership as related to the administrative policy of the United Christian Missionary Society, be annulled.

Fourth:

In addition the constitutional provision already made for the inspection of the books of the agencies, we recommend that all books and accounts of the agencies be open for inspection by any contributing church or by any group of brethren in sympathy with the agencies and who support its work, provided that such inspection or examination be made only by a recognized and responsible accountant or firm of accountants and at the expense of those who desire the examination.

Your committee does not assume that what is here recommended is not the policy of our agencies. The recommendation is made to give public notice to all and to set at rest rumors to the contrary.

Fifth:

We recommend that the constitution of the International Convention of Disciples of Christ be amended in that part of the constitution which provides that all items of business, coming to the convention from the committee on recommendations, may only be voted, up, down or back; the amendment to provide that items of business reaching the convention from the committee on recommendations be voted up, down, back or amended as the convention itself may choose to do.

Sixth:

We recommend that both our agencies and our brethren at variance with our agencies manifest the utmost consideration for the unity of Churches of Christ; that no seeds of suspicion or distrust be sown; that all such terms as "for" and "against" as these terms relate to favoring or opposing agencies or groups, be not used among us; that though differing in opinion as to human method and manner of carrying forward in the world the work of the Lord Jesus, we esteem it to be our duty, a duty imposed upon us and made obligatory by the principles of democracy to which we have sought to adhere throughout our whole history, to act in harmony with the will of the majority of our brethren, so preserving the solidarity of our movement and impressing on all men our deep sense of the need for unity and the spirit of cooperation. And finally that we work together in faith, labor together in love, and wait together in hope for the unity of the church, the redemption of the world and that glorious reward promised to all who love His appearing and His Kingdom.

Claude E. Hill, Mrs. Ralph S. Latshaw, Will F. Shaw, M. M. Amunson, Thomas C. Howe.

Committee.

Historic Position

That all our agencies adhere to our historic position of taking the New Testament scriptures as an all-sufficient rule of faith and practice without legislative interpretations or doctrinal enactments.

Action of the Board of Managers on the Two Foregoing Resolutions:

1. That the board of managers receive the recommendation passed by the International Convention of Disciples of Christ on Friday, October 9, at Oklahoma City, such recommendations being known as, The Report of the Peace Conference and a recommendation regarding our historic position.

2. And that the board of managers let it be known that it will, with all possible dispatch, endeavor to carry out the very evident intent of the International Convention as expressed in these two recommendations, and

3. That the board of managers takes the position that the latter recommendation does not contradict the first.

Association for the Promotion of Christian Unity

Acting under the resolution passed by the Cleveland Convention, the Peace Conference Committee submits the following report:

1. That any contemplated action to sever the relationship between the international convention and the Association for the Promotion of Christian Unity be deferred for one year.

2. That during this time the Association for the Promotion of Christian Unity effect such readjustments as will make the Association more representative of our historic position in regard to Christian unity.

The words we wear out—

THIS *quality* is a peculiar thing. Everybody recognizes it when it passes in front of his eyes, but no one can just lay his hands on the elusive mystery.

Quality is like *personality* and a lot of other words that people make free use of, and wear threadbare, but for which we have nothing to quite take the place.

You hear *quality* used far and wide in this matter of lesson materials for the Sunday school.

In high-brow English, "Just what does that connote?"

Well, it means the general *fine-ness* of the stuff. It refers to the several essential factors that go into the *making* of good lesson literature.

Authorship, for instance, or *art-illustrating,* or *printing* that is not only good typographical work, but also carefully studied in regard to the needs of children of the various ages.

Then, another important thing that religious educators discovered not so long ago. That is, that it actually *pays* in educational results to put the best *paper* and *covers* on quarterlies for the Church school that our churches can afford to buy. Because cheap materials get careless treatment.

All this is *quality* that religious education deserves.

Be sure next time your school orders lesson materials that *Christian Board of Publication* imprint is on them.

"Nursery Class of the Church School," for the teacher, "Nursery Stories" for the child, and "Nursery Class Pictures" are brand-new materials for the youngest class of your school that are of the same high quality as Graded Lessons.

Samples on request

CHRISTIAN BOARD OF PUBLICATION
SAINT LOUIS, MISSOURI

Missionary Education in the Local Church

(*Continued from page* 31.)

one subject—as "Africa," "College of Missions," "Stewardship," etc. On the outside of the top of the African box was pasted a map of Africa showing our mission stations there; a picture of a native church on the Congo, and pictures of Mr. and Mrs. Emory Ross. Around the sides of the top of the box were pasted clippings about Africa—for example, "A startling fact. How does it affect you? In Africa 15,000 people are dying every day without Christ." On the inside of the top of the box a place was ruled off to keep the home department record—the name, address, 'phone number of the reader and the date of reading. Below this was pasted a picture of a large snake and an article by Dr. L. F. Jaggard, on "Snake Steaks and Monkey Stews." On the inside of the bottom of the box were pasted pictures of native evangelists and missionaries. Now for the contents of the box—A booklet on Africa made by cutting four leaves from a school geography and binding them together; a copy of *Opals From Africa, Spying Out Congo Lands, Life of Jacob Keneely;* two folders containing articles cut from *King's Builders,* one on the *Life of Robert Moffat* and the other *David Livingstone; Our Prayer,* by Ross; *The Moslem Problem and Peril;* an African scrap book made of pictures from WORLD CALL; a song *Joy to the World;*" and a collection of envelopes. The home department superintendent visited the members each month. She kept one extra box and would take it to number one and pick up the box there and take it to member number two, etc. A neat sum was realized out of the collection envelopes each month and one of these members gave $50 to the Golden Jubilee.

For its educational value, the mission study class is one of the greatest avenues open to the local church. In one society two representatives of the church visited a summer conference and heard the teacher before they invited her. They talked over plans and went to work three months in advance. Pains were taken to enlist every organization in the church as well as the church itself and two small villages nearby received invitations. Automobiles were pressed into service to bring shut-ins. No item was too small for attention. Ten women each called five women of the "Noble Order of Forgettors" at ten o'clock of the morning of the opening of the course. Are you surprised that the church was crowded with men, and women, intent, prepared and interested?

"The support of a missionary nurse amounts to two dollars and a half a day. Twelve sheets of a calendar were made and hung in the vestibule of the church. Members were asked to assume the salary for one or more days and to write their names on the calendar for the days they would take. In a short time, by keeping the matter definitely before the congregation, three hundred and sixty-five days were pledged." Such schemes as this are simple in plan and execution and are available in boundless quantities if a little thought is put upon the matter.

The church membership should be taught that state missions works as the base of supplies for all our interests. Every new church established and every dormant church aroused and enlisted means an added source of income for every agency. One sometimes hears the question, "Should a mission church give to missions?" *Yes.* It too frequently happens that the group in a mission church grows accustomed to receiving outside aid and never learns to think of others. These people do not realize that they are a part of a great world brotherhood and that the "Go ye" refers to them also. A mission church that is vitally interested in "the whole church for the whole task" will not be a mission church long.

The late Sam Jones said, "If you want anything to succeed, talk it up." So missions in the local church should be stressed in notices in the church bulletin, public announcements, articles in the daily newspapers and by the use of flags, posters, curios, etc. And remember—"No one is down on missions who is up on missions."

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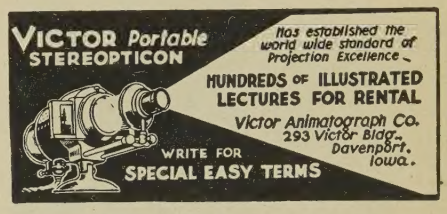

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Home Missions and Religious Education
CHRISTMAS SUNDAY
Benevolence
EASTER SUNDAY
Aged Ministers and Missionaries
CHILDREN'S DAY
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through the

United Christian Missionary Society—425 DeBaliviere Ave.—St. Louis, Mo.

An Invitation To Join

Would you care for those whom disaster has made homeless? Would you show gratitude to the wounded veteran who courted death that war might give way to peace? Would you save life and prolong health? Would you teach children to love and to serve? If so join **THE AMERICAN NATIONAL RED CROSS** during the Annual Roll Call, Armistice Day to Thanksgiving—November 11 to 26, 1925

Greeting Old Friends

Mr. and Mrs. J. Ross Minot, Abingdon, Illinois, Sam I. Smith, and J. T. Boone, Jacksonville, Florida, J. H. Welsh, Greensburg, Indiana.

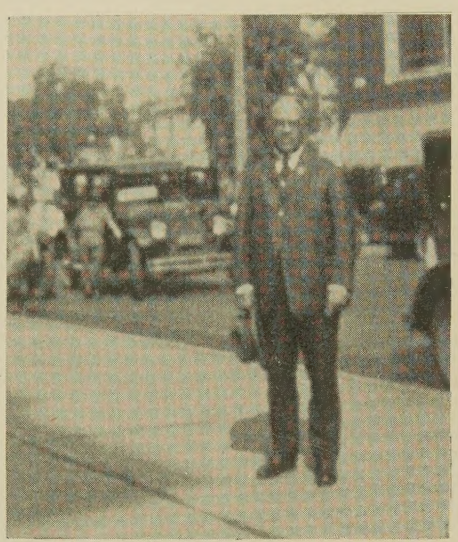
Interests Here and There

Mrs. Affra B. Anderson, who is on leave of absence in the Orient, visiting her daughter and family (Mr. and Mrs. Robert McCallum, of Nanking), writes of the very pleasant stay she is having in Kuling, the mountain resort to which many of the missionaries go during the extreme heat. She is especially happy in her contacts with the missionaries of other boards, which gives her a broader outlook on the whole situation in China. It was her pleasure to visit in the home of Mrs. F. E. Meigs, one of the first group to go to China for the Disciples of Christ, and to meet Anna Louise Fillmore Shedd, who until her marriage to a Y. M. C. A. secretary, was one of our missionaries.

In the midst of the lure of China, Mrs. Anderson's heart was reaching out to the Oklahoma City convention and to the conference of the women there.

Alma Evelyn Moore in Japan

Miss Alma Evelyn Moore, who was sent to the Orient to visit our mission stations there by the woman's missionary societies of Kansas in appreciation of her twenty-three years of service in their behalf, has been visiting Japan with the Warren party. She will go on to China, the Philippines and India, meeting missionary friends in each place.



J. N. Ervin, president of Jarvis Christian Institute, who, with Mrs. Ervin, attended the Oklahoma City convention

A Struggle Between Life and Death

By Victor C. Rambo

MUNGELI, with its nine hundred villages within thirty miles, sends our hospital and dispensary a stream of its sick and injured men, women and children. Into the hospital organization, which includes Hira Lal, Banshi Lal, Ahsanala and Sunda Lal, a new doctor from America came to help. In the work all was new except the principles and around these principles have come a mass of new applications and a thousand adjustments.

Many lives have been saved. We saved the life of little six-year-old Nellie, the daughter of one of our evangelists. Five of the patients have died, one of them a little ten-year-old girl who had been forced into motherhood by the abominable child marriage system. She was brought in five days after labor started and both she and the baby died after we had toiled for two days to save her. But we gained a determination which you should share that we will fight for the truth to prevail and for the liberty of Jesus Christ for the children of India.

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Pronunciation of Foreign Words Used in This Issue

ă is to be pronounced as ă in hăt.
ä as ä in ärm.
ai as ai in kaiser.
au as au in kraut.
bh as bh in clubhouse.
dh as dh in roadhouse.
ĕ as ĕ in mĕt.
ē as ē in thēy.
ĕ as ĕ in hĕr.
gh as gh in doghouse.
h is always sounded, even when final.
ĭ as ĭ in pĭn.
ī as ī in machīne.
kh as kh in buckhouse.
mp as mp in damper
ō as ō in tōne.
ŏ as ŏ in tŏn.
ts as ts in catsup.
ŭ as ŭ in bŭt.
û as û in fûll.
ū as ū in rūde.

In accenting Tibetan, Chinese and Japanese words, each syllable must be treated as a separate word.

Africa

Bolenge—Bŏ lĕn gĕ
Bonkeswa—bōn kēs wä
Brabanconne—Brä bän cŏn ne
Coquilhatville—Cō kī yä ville

India

Ahsanala—Ah sän ä la
Banshi Lal—Bän shī Läl
Bilaspur—Bīl äs pur
Hira Lal—Hī rä Läl
Sunda Lal—Sūn dä Läl

Japan

Asama—A sä mä
Ataka—A tä kä
Chiwaya—Chī wä yä
Genichiro Yamada—Jĕn ī chī rō Yä mä dä
Hayama—Hä ä mä
Hondo—Hōn dō
Karuizawa—Kär u ī zä wä
kuruma—kū rū mä
Nowa—Nō wä
Osaka—O sä kä
samurai—sä mū rai
Shohen Dan—Shō hĕn Dän
Takasaki—Täk ä sä kī
Tennoji—Tĕn nō jī
Tokyo—Tōk yō

Latin America

Aguascalientes—A wäs käl yĕn tēs
Andres Osuna—An drēs O sū nä
San Luis Potosi—Sän Lūīs Pō tō sī

A Promising Outstation

The Town of Dien P'u

THIS town near Luchowfu, China, with a population of more than 5,000 and a country district of many times that population, is a most strategic center. The main line of a proposed railway has been surveyed through the town. It is in an exceedingly rich section of country and must become an important city in the future. A friend gave enough money to open a little chapel there for one year. If this money is not forthcoming from other sources this work will have to stop at the end of the year. Such a center requires about five dollars a week for a Chinese evangelist and fifty cents a week for the rent of a building. Already some inquirers have come forward and one Christian lives in the village.

The Missionary Register

Missionaries Arriving on Furlough

Miss Tessie Williams, Africa. Home address, 711 Gordon Street, Pomona, California.

Mr. and Mrs. H. C. Hobgood, Africa. Home address, Harrodsburg, Kentucky.

Missionaries Going to Field

Miss Mary Irene Orvis, Buenos Aires, Pan-America, November 7, 1925, New York.

Births

Edgar Aylesworth, to Dr. and Mrs. N. H. Bare, September 17, 1925.

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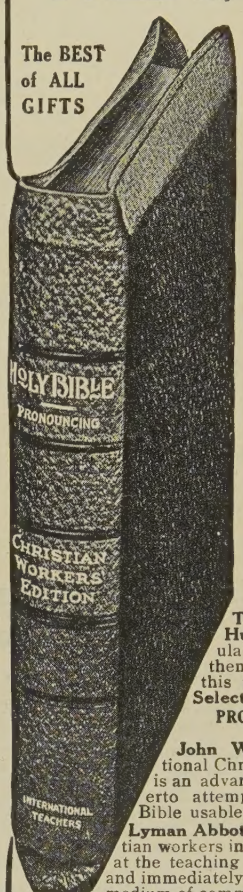

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Receipts for Three Months Ending Sept. 30, 1925

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches	$29,040.60	$4,237.49*	$16,560.08	$25,779.83*
Sunday Schools	11,116.98	3,058.43*	783.19	5,952.98*
Christian Endeavor Societies	942.85	56.10*	10.00	1,297.73*
Woman's Missionary Societies	55,725.58	1,141.30*	673.86	282,784.82*
Circles	3,549.96	2,208.29*	46.00	14,343.41*
Triangles	432.86	432.86	10.00	10.00
Children's Organizations	782.55	580.90*	.11	6,195.64*
Individuals	7,089.10	1,892.17	13,739.64	9,513.55*
Bequests	833.63	483.63	290.00	290.00
Interest (U. C. M. S.)	8,027.78	5,434.36	3,111.50	2,467.97*
Interest (Old Societies)	5,614.11	447.01		
Receipts from Old Societies			12,094.09	16,536.46*
Home Missions Institutions			24,063.59	7,123.81
Benevolent Institutions	8,964.34	633.12	2,552.11	1,044.64
Annuities			24,600.00	12,600.00
WORLD CALL Subscriptions and Advertisements			12,006.81	1,948.73*
King's Builders			909.65	191.42*
Literature			11,659.47	5,361.13
Miscellaneous	10,118.99	4,341.66	6,870.33	27,136.02*
	$142,239.33	$2,382.30	$129,980.43	$367,718.98*

Board of Education

Churches	$ 4,823.78	$1,883.92	$ 172.50	$ 1,904.03*
Sunday Schools	5.00	5.00*		1.70*
Individuals	82.50	77.50	200.00	200.00
Colleges	1,745.32	1,935.10*		
Miscellaneous	1,214.66	150.23		
	$ 7,871.26	$ 171.62	$ 372.50	$ 1,705.73*

Association for the Promotion of Christian Unity

Churches	$ 356.28	$ 178.16*
Individuals	255.00	220.00
Literature	57.00	48.07*
	$ 668.28	$ 6.23*

*Decrease

United Christian Missionary Society
Directory Home Institutions

Homes for Children

Child Saving Institute, 42nd & Jackson, Omaha, Neb.
Christian Orphans' Home, 2951 N. Euclid Ave., St. Louis, Mo.
Cleveland Christian Home, 11401 Lorain Ave., Cleveland, O.
Colorado Christian Home, 29th Street & Tennyson Ave., Denver, Colo.
Juliette Fowler Home, 200 Fulton Street, Dallas, Tex.
Southern Christian Home, 176 Cleburne Ave., Atlanta, Ga.

Homes for Aged

California Christian Home (Massie Home), Signal Hill, Long Beach, Cal.
Christian Old People's Home, 873 Grove St., Jacksonville, Ill.
Emily E. Flinn Home, 615 West 12th St., Marion, Ind.
Florida Christian Home, Murray Hill, Jacksonville, Fla.
Northwestern Christian Home, Walla Walla, Wash.
Sarah Harwood Hall, Junius Heights, Dallas, Tex.

Mountain Schools

Hazel Green Academy, Hazel Green, Ky.
Livingston Academy, Livingston, Tenn.

Negro Schools

Central Christian Institute, Huber's Station; P. O., Shepherdsville, Ky., R. R. # 2.
Jarvis Christian Institution, Hawkins, Tex.
Piedmont Christian Institute, Martinsville, Va.
Southern Christian Institute, Edwards, Miss.

Other Institutions

Broadway Christian Church and Community House, Broadway & Engel Ave., Cleveland.
Brotherhood House, 1080 W. 14th St., Chicago, Ill.
Disciples Community House, 147 Second Ave., New York, N. Y.
Flanner House (Negro), 806 N. West St., Indianapolis, Ind.
Japanese Christian Institute, 936 Wall St., Los Angeles, Cal.
Mexican Christian Institute, 1000 S. San Jacinto St., San Antonio, Tex.
Valparaiso Christian Hospital, Valparaiso, Ind.
Yakima Indian Christian Mission, White Swan, Wash.

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